

*William Bayly fine 1682*

47 THE  
CRIE OF ENG-  
LAND.

A Sermon preached at  
Pauls Crosse in Septem-  
ber 1593. by *Adam Hill Do-*  
*ctor of Divinitie,* & pub-  
*lished at the request of the*  
*then Lord Mayor of*  
*the Citie of London,*  
*and others the Al-*  
*dermen his bre-*  
*thren.*



LONDON  
Printed by Ed. Allde;  
for B. Norton;

1595.

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75.







TO THE RIGHT  
HONORABLE THE  
Lord Maior of the famous Citie of  
London, and the right Worshipfull the Al-  
dermen his Bretheren, and the Com-

mons of the same, Adam Hill Pro-  
fessor of Divinitie, wisheth  
grace, peace, and life  
everlasting.



*Here be foure things in  
the earth verie smal, &  
verie wise (as witnesseth  
wise Salomon): the* Prou. 30.  
*Pismires, a people* 23, &c.  
*not strong, yet pre-  
pare they their meate  
in the summer; the  
Cunnies a people not  
mightie, yet make they their houses in the  
rocke; the Grashopper hath no King, yet go  
they forth all by bands; the Spider taketh  
hold with his handes, and yet is he in Kings  
Pallaces: So must we provide now in the summer  
time,*

## The Epistle

time, while the Gospell shyneth out of the face of Christ Iesus, against the winter, which hath in it three moneths, death, iudgement, and hell: that as the Emmet escapeth the annoyance of the three winter moneths, so wee may escape the terrour of death, the rigor of Gods iudgement, and the torments of hell. The Cunnies build their house in the rocke: so we may not trust to our riches which are uncertaine, to our bowe which will breake, to our speare which shall bee knapt asunder, to our horse which is a vaine thing, to our hostis of men which are but flesh, to our Captaines which are but locusts, to men which are mortall, or to Princes which shall die; but to the Lord, which can keepe our eyes from teares, our feete from falling, and our life from death. The Grashoppers albeist they haue no king, yet they goe foorth by armies: we haue a father to rule in the house, a preacher to teach in the Church, a gracious Prince, with manie honorable Senators to rule our Realme, & yet there is strife in euerie house, sedition in euerie Citie, and sects in euerie Church; and therefore our house will fall, our kingdome shall be desolate, and our church will be the sinagogue of satan. The spider is in Kings pallaces: but wee dwell some of vs in the lusts of the flesh, some in the treasures of the world, and some are as enuious as the d:uill; fewe there are that say with David, My soule long-  
eth

# Dedicatorie.

eth, yea and fainteth for the Courtes of the Lord, for my hart and my flesh reioice in the liuing God. To moue my cuntrymen therefore to a generall, speedie, and heartie repentaunce, I haue laid downe in this treatise, the crie not of Sodome, but of England; which if it be diligentlie weighed, I doubt not but we shall take heede to our selues, least our hearts be oppressed with surfetting and drunkennes, and cares of this life. We shall be watchfull, we shall doo iustlye and loue mercie, we shall be instant in praier, we shall be feruent in the spirit, we shall not perseuere in sinne but continue in praier without ceasing, saying: Turne thy face away fro our sins, O Lord, & blot out al our offences: remeber not against vs the former iniquities but make hast & let thy tender mercy preuent vs: help vs O God of our saluation for the glorie of thy name, and deliuer vs, and be mercifull to our sinnes for thy names sake: so we thy people and sheepe of thy pasture shal praise thee for euer, and from generation to generation will set forth thy praise: which God giue vs grace to doo for his sonnes sake Christ Iesus: to whom with the bolie Ghost be all honor and glorie for euer and euer, Amen.

Luke. 21. 34.

Matt. 24. 24.

Mich. 6. 8.

Rom. 12. 12.

Rom. 12. 11.

Psal. 51. 9.

Psa. 119. 8, &c.

Yours in the Lord, Adam Hill,  
Minister.

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Isidore



## THE CRIE OF ENGLAND.

Genes. 18. ver. 21, 22.

*Because the crie of Sodome & Gomorrha is great,  
and because their sinne is exceeding greivous,  
I will goe downe now, and see whether they  
haue done altogether according to that crie  
which is come vnto me, and if not, that I may  
know.*



**O**F all the holie Scrip-  
tures, there is not one  
example more fre-  
quently vsed of the  
Prophets & Apostles  
to feare the people  
from sinne, than thys  
generall, seuerer, and  
feareful destruction of  
the Sodomites. The Prophet *Jeremie* saith, *As* Ier. 49. 40.  
*God destroyed Sodome and Gomorrha with the*  
*places thereabouts saith the Lord, so shall no man*  
*dwell*

Amos. 4. 11.

Zeph. 2. 9.

Mat. 10. 14.

Mat. 6. 11.

Luke. 9. 5.

2. Pet. 2. 6.

Iude 7.

dwell there, neither shall the sonne of man remain there. So saith the Prophet Amos, I haue ouerthrowen them as God ouerthrew Sodome and Gomorrha, and ye were as a firebrand pincked out of the fire, yet haue yee not repented. And the Prophet Zephane saith, Surely Moab shall bee as Sodome, and Ammon as Gomorrha, the breeding of nettles and salt pits, and a perpetuall desolation: So likewise it is said in the Euangelists, And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, shake off the dust of your feete, truly I say vnto you, it shall be easier for them of the land of Sodome and Gomorrha in the day of iudgement than for that citie. And in the second Epistle of S. Peter it is said, And turned the cities of Sodome & Gomorrha into ashes, condemned them & made them an ensample vnto them that should afterward liue vngodly. So in Iude, As Sodome and Gomorrha, and the cities round about them which in like manner as they did, committed fornication, and followed strange flesh, are set downe for an ensample, and suffer the vengeance of eternall fire.

As all the Prophets and Apostles, yea and Christ himselfe haue vnto their hearers, set downe Sodome and Gomorrha as an ensample of Gods iustice against sin & impenitent  
sin-

*The crie of England.*

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sinners: so doo I purpose (by Gods grace) to handle this fearfull panolethrie or vtter destruction to this Citie of London; assuring my selfe, that if this exhortation worke not in you a broken heart, you shall by the yron rod of Gods wrath, be broken in peeces like a potters vessell, you shall be like the breeding of nettles and salt pits, you shall not onely haue a perpetual delolation in earth which is lamentable, but also suffer the vengeance of eternall fire which is intollerable. Sodom was in a frutefull valley, so is London: in Sodom there were gorgeous houses and fayre workes, so there are in London: in Sodom they did eate and drinke, and fulfill the lusts of the flesh, so doo they in London: Sodom was in captiuitie vnder *Chedor Laomer*, and freed by *Abraham*; London (& all England) was in subiection to the Pope, & hath been freed by our gracious Queene *Elizabeth*: Sodom had *Lor* (the Preacher of righteoussnes) sent vnto them whose spirit they vexed; London hath had manie godly Fathers sent vnto them, whom they reuile: Sodom was not moued to repentance, neither with their captiuitie nor deliuerance, therfore they wer destroyed; Londō is not moued neither with persecution nor peace to repētance, therfore  
London,

A comparison  
betweene  
Sodom and  
London.

4 *The crie of England.*

London, except it speedily repent, shall bee brought to a perpetual desolation, and to the vengeance of eternall fire.

In the sinnes of Sodome are three things to be noted : first, the euidentie of their sins, which is noted in the word *crie* : secondly, they had manie sinnes, which is noted in the word *great* : thirdly, their sins were haynous, which is noted in these words, *exceeding greuous*. The euidentie of sin as it was in Sodome so was it saith *Esay* in Ierusalem : *The triall of their countenance testifieth against them, yea, they declare their sinnes as Sodome, they hide them not.* And are not the sinnes of England manifest? doo our Papiſts hide their sinne? doo they not call idolatrie catholike religion? they are worshippers of images, which are vaine, vnprofitable & abhominable. Images are vaine both in respect of the maker, which is the cause efficient, & in respect of the matter, in respect also of the forme, and of the end.

In respect of the maker images are vaine, for he is vaine in thought, in word, in deed, and in his essence : in thought, for *the Lord knoweth the thoughts of men, they are but vaine.* In word, for *they talke of vanitie euerie one to his neighbour.* In deed, for *they are vanitie, and the worke of errors, in the time of their visitation*  
they

Ma. 3. 36.

Manifest idolatrie in England;

Psa. 94. 11.

Psa. 13. 3.

Ier. 101. 5.



*The crie of England.*

they shall perish. In essence, for surely euerie man *Psal. 39. 12*  
is vanitie: man therefore beeing vaine in  
thought, word, deed, & essence, must needs  
make a vaine image. The matter also of ima-  
ges is vaine, for they are made either of gold,  
siluer, brasse, clay, stone, or wood: & there-  
fore the Prophet *Baruch* saith, *These Gods of Bar. 6. 5, 6, 11*  
Wood, siluer and of gold, can neither defend them-  
selues from theeues and robbers: for they that are  
strongest take away their gold, siluer, and apparell  
wherewith they be clothed, and when they haue  
it, they get them away.

The forme also of images is vaine, for they  
haue eyes and see not, noses haue they and smell *Psal. 115. 5, 6*  
not, eares and heare not, mouthes and speake not,  
feete and walke not. Finally, images are vaine  
also in respect of the end, for they help nei-  
ther the teacher, nor the hearer, nor the mi-  
nister, nor the receiuer of the sacrament, nor  
him that praieeth. Therefore the Sun, Moone,  
and Starres, are better than images, nay, the  
dore of the house, or a scar-crow in the fields  
is better, for all these doo serue vnto some  
end, but images to no end.

The images therefore of the Papists are as  
vaine as the images of the heathen, and so ate  
they al as vnprofitable: For as Paul saith, they  
are nothing. *An idoll is nothing in the world. 1. Cor. 8. 4.*

For

Zach. 11. 19.

Psal. 82.

For this cause *Zachary* calleth the vnprofitable minister, an idoll pastor: so the Magistrate that doth not defend the poore and fatherles, & see that such as be in necessitie & need, haue right, is an idoll magistrate: the father that bringeth not vp his children in the feare of the Lord, is an idoll father: so the husband that loueth not his wife as his owne flesh, as his owne bodie, & as Christ loued the congregation, is an idoll husband: the wife that is forward, the child that is disobedient, the seruāt that is vnfaithfull, the subiect that is disloyal, are al idolls, insufficient for anie spirituall vse and therefore vnles they repent, they shal be burst in peeces by the yron scepter of Gods iustice, and so destroyed, as they shall neuer be builded againe.

The idolatrie  
of the Papists  
as abhomi-  
nable, as the  
idolatrie of  
the heathen,

As the idolatrie of the Papists is vaine & vnprofitable: so is it as abhominable as the idolatrie of the heathen; for as the heathen in the time of warre did inuocate *Mars* & *Bel-lona*, so the Papists doo inuocate *S. George*: the heathen in pouertie went to *Ceres*, the Papists to Saint *Anne*: the heathen in sicknesses went to *Aesculapius*, the Papists to Saint *Roche*: the heathen in captiuitie went to *Lib-ber*, the Papists to Saint *Leonard*: the heathen in hunger went to *Bacchus*, the Papists to *S. Vrban*:

*Urbane*: the heathen in sea-stormes went to *Neptune*, the papists to Saint *Nicholas*: the heathen in child-birth went to *Juno*, the papists they went to our Ladie. And heerein they doo offend most greuously for three causes: first because they attribute to the Saints omnipotencie: secondly, because they attribute to them vniuersall knowledge: and thirdly, because they make them more mercifull than Christ. Further, as the heathen did consecrate Troy to *Neptune*, Cyprus to *Venus*, Athens to *Minerva*, Carthage to *Juno*, and Rome to *Jupiter*: so the papists dedicated Spaine to Saint *James*, Germanie to Saint *George*, France to Saint *Denis*, Scotland to saint *Andrew*, Ireland to saint *Patricke*, and Rome to *Peter* and *Paul*. And as the heathen haue consecrated their head to *Minerva*, their heart to *Juno*, their breast to *Mars*, their tongue to *Mercurie*, their armes to *Hercules*, their liuer to *Cupid*, their throate to *Bacchus*, their bellie to *Ceres*, their secretes to *Venus*, their palmes to *Apollo*, and their spirite to *Jupiter*: so the papists haue for the head-ache *Anastasi*, for their eyes *Orilia*, for the teeth *Apollonia*, for the necke *S. Blase*, and for the bellie *Erasmus*. And as the heathen dedicated the boare to *Mars*, the goate  
to

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to *Bacchus*, the peacocke to *Iupiter*, the swan  
to *Apollo*, the doue to *Venus*, the night-crow  
to *Minerva*, the wheate to *Ceres*, honie to  
*Mercurie*, and the rose to *Cupid*: so the Pa-  
pists consecrated their sheepe to *Vandolius*,  
their horse to *Eulogius*, their oxen to *Pelagius*,  
and their pigs to *Saint Anthonie*.

As therefore it is an abhominatiō to call  
vpon anie but on him, on whom we belecue:  
so to commit our selues, or ours, to the de-  
fence or custodie of the creatures, which  
should dwell vnder the protection of the highest,  
and which should haue the Lord to be our rocke,  
and our fortresse, and him that deliuereth vs, our  
God, and our strength, in him we should trust, our  
shield, the horne also of our saluation, and our re-  
fuge, is a great abhominatiō: for the honoring  
of abhominable images, is the beginning, the cause,  
and the end of aleuil. I end therefore with this

*Psal.* 91. 1.  
*Psal.* 118. 2.

*Sap.* 14. 27.

*Ierome* in *E-*  
*zech.*

*Deu.* 13. 6. &c.

notable saying of *S. Ierome* writing vpon *E-*  
*zechiel*: Cursed is euerie man that putteth  
his trust in man, though they bee Saints, or  
though they be Prophets. Because therefore  
idolaters are the cause of the ouerthrowe of  
the land: God in his holy word cominandeth  
that they should be destroyed. If thy brother  
the sonne of thy mother, or thy owne sonne or thy  
daughter, or the wife that lieth in thy bosome, or  
thy

*The crie of England.*

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*thy friend which is as thine owne soule, entice thee secretly, saying: Let vs goe and serue other Gods (which thou hast not knowen, thou 7 say, nor thy fathers) anie of the gods of the people which are round about you, nere vnto thee or far from thee, from the one ende of the earth vnto the other: thou shalt not consent vnto him, nor heare him, neither shall thy eye pitie him, nor shewe mercie, nor keepe him secret, but shalt euen kill him, thy hand shall be first vppon him to put him to death, and then the hand of all the people.*

The sinne not onely of idolatrie is manifest, but also the sinne of blasphemie. What bargaine almost is made without swearing? what oath is ministred in the iudgement seat without forswearing? what sports without blasphemie? what countrie, what citie, what towne, what house, or what tongue is not infected with this sinne of swearing? the olde man sweareth by custome, the yong man & childe by imitation, the gentleman sweareth of lustines, the poore sweareth for necessity, the thief sweareth to couer his fault, the harlot to denie her crime: and albeit not man but the Lord our God commaundeth vs saying; *Thou shalt not take the name of the Lord* Excd. 30. *thy God in vaine, for the Lord will not bolde him guiltlesse, that taketh his name in vaine: yet all the*

Manifest blasphemie in England.

the desperate people of this declining age, are so giuen to swearing, as though no man could be saued happily, vnlesse he did sweare continually. Can a bitter fountaine send out sweete water? no more can a blasphemous mouth speake to the praise of God.

The first argument against swearing, drawn from the person of God,  
Psal. 139. 3.

Psal. 89. 4.

Psal. 5. 6.

Psal. 119. 137.

There be fiue things in God which euerie blasphemer should consider of: the first is, that he is present in all places, and therefore *Dauid saith; Thou compassesst my pathes, and my lying downe, and art accustomed to all my wayes.* Secondly, he knoweth all things, for *there is not a word (saith Dauid) in my mouth, but thou knowest it all, O Lord.* Thirdly, there is truth in the Lord, *God loueth no wickednes, neither shall anie euill dwell with him, the foolish shall not stand in his sight, for he hateth them that worke iniquitie, he will destroy them that speake lies.* Fourthly, God is righteous, and therefore the Psalmist saith, *Righteous art thou (O Lord) and righteous are thy iudgements, thou hast commanded iustice by thy testimonies, and truth especially.*

God is righteous: first, because he iudgeth in equitie, *With righteousness shall he iudge the world, and the people with equitie:* secondly, because he iudgeth without respect of persons, *Tribulation and anguish shall be vpon the soules*

Rom. 2. 9. &c.

*The crie of England.*

11

*soule of euerie man that doth euill, of the Jew first  
and also of the Grecian, but to euerie man that  
doth good shall be honor and glorie, and peace, to  
the Jew first, and also to the Grecian: for there is  
no respect of persons with God. Thirdly, God  
is iust, because he leaueth no sinne unpuni-  
shed; Binde not two sinnes together, for there* *Syr. 12. 24.*  
*shall not one be unpunished. For as no vertue is  
of God vnrewarded, so there shall be no sin  
vnpunished. Fourthly and lastly, in God is  
all power; Our God is in heauen, he doth what-* *Psal. 118. 3.*  
*soeuer pleaseth him. From heauen he cast down  
the Angels, from Paradice Adam, hee made  
the earth to swallow vp Corah, the floods to  
couer Pharaoh and his hoast, the sonnes of  
Aaron to be slaine in the temple, Iezabel to  
be cast out of her chamber window, Holo-  
fernes to be murdered in his bed, and Ely to  
breake his necke sitting on the threshold.  
Wherefore excellent is that saying of Ber-* *Bernard in*  
*nard, God is in himselfe as Alpha and Omega,* *Psal. 139.*  
*the first and the last: in the world, as the au-*  
*thor and gouernor of it; in the angels, as the*  
*fauor and beautie of them: in the church, as*  
*a father of a family in his house; in the soule,*  
*as a bridegroom in his chamber: in the iust,*  
*as a helper and protector; in the reprobate,*  
*as a dread and horror. Whither shall I goe;*  
*B from*

the desperate people of this declining age, are so giuen to swearing, as though no man could be saued happily, vnlesse he did sweare continually. Can a bitter fountaine send out sweete water? no more can a blasphemous mouth speake to the praise of God.

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The crye of England.

11

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a father of a family in his house; in the soule,  
as a bridegroom in his chamber: in the iust,  
as a helper and protector; in the reprobate,  
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B from

e from thy spirit? no man goeth from him, but  
 e to him: from his seueritie, to his goodnes;  
 e from an angrie God, to an appeased: For  
 e what place can receiue him that flieth, but  
 e there thou maist finde his presence? God is  
 present; therefore the blasphemers should  
 feare him; God knoweth all things, there-  
 fore the blasphemers should praise him: in  
 God is truth, therefore the blasphemers  
 should hate lies: in God is iustice, therefore  
 he rewardeth the good and punisheth the  
 euill: in God is power, therefore he can doo  
 what pleaseth him: fire, haile, stormes and  
 tempests fulfill his commaundements: yea,  
 there are spirites created for vengeance, and  
 in their furiousnesse they hasten their tor-  
 ments, they wil not ouerpasse the comman-  
 dement of the Lord. The Prophet *Jeremy*  
*saith, thou shalt sweare the Lord liueth, in truth,*  
*iudgement, & righteousness: in truth, in respect*  
*of the thing; in iudgement, in respect of the*  
*swearer; in iustice, in respect of the cause:*  
 truth excludeth a false oath, iudgement a  
 rash oath, iustice an vnlawfull oath but our  
 blasphemers sweare not in truth, but in fal-  
 shood; not in iudgement, but rashly; not  
 in iustice (that is first for the glorie of God,  
 secondly, for the safetie of their neighbour,  
 thirdly,

*Ier. 4. 2.*

The argu-  
 ment against  
 swearing,  
 drawn from  
 the manner  
 and matter  
 thereof.

thirdly, for their own necessitie, and fourthly when they are required of the Magistrate for iust causes) but in common speach unlawfully, in buying and selling deceitfully, and in sporting and playing most damnably.

Further, the tongue being giuen of God to speake the truth, to confesse our sinnes, to teach, to comfort the afflicted, & lastly, to praise the Lord:

the blasphemers setteth forth leasing, increaseth his sinnes, is an ensample of corrupt manners, bringeth no comfort but the plague of God to his house, and dishonoureth the Lord, whom hee should praise with soule, heart, heart, tongue, flesh, and with all hys powers & members for euer. A thiefe stealeth but for necessitie, but a blasphemer sweareth in a brauerie: the harlots do sinne but in darknes, the blasphemer offendeth openly: the couetous man offendeth but seldome, the blasphemer often, & at euerie word: the slaunderer offendeth but against his brother, but the blasphemer dishonoureth God his father. There are but 3. sorts of languages in the world, the best is the heavenly language, whereof *Dauid* thus writeth, *Blessed are they that dwell in thy house, O Lord, they shall alwaies be praising & magnifying thy name.*

There is another language that is earthly,

B 2

whereof

Eph. 4. 25.  
Psal. 32. 5.  
Esa. 50. 4.  
1. Thes. 5. 14.  
Psal. 51. 14.  
The 5. argument against swearing, drawn from the use of the tongue.

The 4. argument against swearing, drawn from the custom of speech.  
Psal. 84. 4.

John. 3. 31.

Esa. 8. 31.

Mark. 14. 40.

whereof Saint John writeth, *He that is of the earth, is of the earth, and speaketh of the earth.* There is also an infernall language, which is nothing but *cursing*: therefore as it was said to Peter, *Surely thou art one of them, for thou art of Galilea, and thy speech is like*; so because of the abundaunce of the heart the tongue speaketh: you may thereby know who is of heauen, who of earth, & who of hell. They that praise the Lord are heauenly indeed, & their conuersation is in heauen: they that speake of the earth, are earthly; but they that curse and sweare, are alreadie damned, their speech is like. As he is a Spaniard that naturally and properly speaketh Spanish, & he a French-man that speaketh French, and hea Welch-man that speaketh Welch: so he that speaketh of the praises of God is a saint, hee that speaketh of the earth is an earthly man, and he that is a swearer, is of the diuel. The bitter stream proueth the fountaine to bee bitter, the leaues shew what the tree is: so the blasphemous words of wicked men doo shew that they come from the bitter roote of infidelitie. No man receiueth gold but hee weigheth it: no man hath ground but he encloseth it: why then? do not our swearers weigh their words, and hedge in their

their tongue, because as *S. James* saith, *It is* 1st. 4.  
*set on fire of hell:* when therefore hell fire cea-  
 seth, the blasphemers of Gods name will  
 cease. And hereunto agreeth the saying of  
 Iesus the sonne of Syrach, *Use not thy mouth* Syr. 23. 13. 14.  
*to ignorant rashnes, for therein is the occasion of*  
*sinne: the man that is accustomed to opprobrious*  
*words, will neuer be reformed all the dayes of his*  
*life;* and such a one was *Shimei*. King *Lewes* 2. sam. 16. 7.  
 the eleuenth hauing an accustomed swearer  
 in his Court, cut off his lips: and being de-  
 maunded of his Courtiers, why he executed  
 so greuous a punishment? hee answered,  
 Would my lips were so cut off, that I had ne-  
 uer a swearer in my Kingdome. But the one-  
 ly cause why swearing is so frequent in Eng- Why swea-  
ring is so fre-  
quent in Eng-  
land.  
 land, is the negligence of Princes, which pu-  
 nish not this offence; and the fearfulness of  
 the Ministers, who dare not reprove this sin  
 in Gentlemen and noble personages, and e-  
 specially the euill example of parents: who  
 neither leaue this sinne themselues, nor yet  
 punish it seuerely in their posterite. The  
 blasphemies and periuries of England, haue  
 infected euerie Countrie, Citie and House  
 of this land: therefore without a generall,  
 heartie, and speedie repentance, perpetuall  
 desolation, & the vengeance of eternall fire

will fall vpon the father and the sonne, the pastor and the people, the priuate man and the magistrate for euer.

Prophanatio  
of the sabaoth, a manifest sinne in  
England.

Prophanation of the Sabaoth is another of the euident finnes of England. We are willed to hallow our Sabaoth, *Gen. 2. 23. Exo. 20. 11. Exod. 31. 17. Deut. 5. 14. Heb. 4. 4. Jer. 17. 21, 22, 23, 24. Ezech. 20. 12, 13, 14, 15, 16, 17, 18, 19.* and yet in all places, and of the greater part of the people of this land, the sabaoth is prophaned with dauncing, stage-playing, bear-baying, bowling, & with all manner of abominations. And not onely the holy word of God, but the ancient Fathers and the ciuill Law doo speake of the sanctification of the sabaoth. *Augustine* on the 32. psal. saith,

Aug. in Psal.  
32.

Chrysost. in  
homil. 48.

It is better to digge than to daunce on the sabaoth. *Chrysostome* in his 48. homily saith, Where wanton dauncing is, there no doubt the diuell is present: for God hath giuen vs these members not to daunce, but that we should walke modestly, and not to daunce impudently after the manner of Carnels (for not only women but Carnels daunce vdecently) but that we should stand in the companie of the Angells: and if the bodie bee deformed by dauncing, how much more is the soule? in these daunces the diuell daunceth:

eeth: with these daunces they are deceiued,  
of the ministers of the diuell. *Ambrose* in his Ambrose lib.  
3<sup>de</sup> virg. 3. booke of Virgins, thus writeth: What say  
ye, O holy women? you see what ye ought  
to teach & vnteach your daughters: she dan-  
ceth, but the daughter of an harlot; for she  
that is chaste & shamefast, teacheth her chil-  
dren religion, & not dancing. And as these  
inueigh against dauncing, so doth *Lactantius* Lactant. lib. 4  
cap. 20. against stage-playing, in his 6. booke, cha. 20.  
I know not (saith he) wherein there can be  
a more vicious corruption than in plaies: for  
the Enterludes doo speak of the deflouring  
of virgins, & of the lones of harlots: & the  
more eloquent they are that haue fained  
those abominations, the more the elegan-  
cie of the sentences doth perswade, and they  
sticke more easily in the memory of the hea-  
rers, the verses which are numerous and e-  
loquent. The tragicall histories also doo set  
before our eies, the parricides and incests of  
euill kings, & doo shew their wickednes on  
the stage: the vnchaste gestures of the plaiers  
also what doo they teach, or stirre vp in vs  
but lusts? whose bodies being made weake,  
and wanton in imitating the going and ap-  
parell of women, doo counterfaite vnchaste  
women with vnhonest gestures.

⁊ What shall I speake of ballads, which teach  
 ⁊ the doctrine of corruptions, which teach a-  
 ⁊ dulteries whiles they feigne, and by feigned  
 ⁊ adulteries instruct to true? what may yong  
 ⁊ men and maides doo, when they see these  
 ⁊ things to be done, and to be seene of al men  
 ⁊ gladly and without shame? they are warn-  
 ⁊ ed therefore what they maye doo, and they  
 ⁊ are inflamed with lust, which is most pro-  
 ⁊ uoked with seeing, and euerie one accord-  
 ⁊ ing to his sexe prefigureth himselfe in those  
 ⁊ images, and doo allowe them, while they  
 ⁊ laugh at them; and vices cleauing vnto them  
 ⁊ they returne to their houses most corrnpt:  
 ⁊ neither onely children, which should not be  
 ⁊ endued with vices in their first age, but also  
 ⁊ olde men, whom it becommeth not to sin,  
 ⁊ doo fall into the same path of iniquities.  
 ⁊ It is cleare by this that hath been alleadged,  
 ⁊ that as the Prophets and Apostles haue  
 ⁊ taught the sanctification of the Sabaoth: so  
 ⁊ the Fathers haue walked in the same steps;  
 ⁊ yea, godly Princes haue made lawes for san-  
 ⁊ ctifying the Sabaoth. *Leo* and *Anthemius*  
 ⁊ (being religious Princes) writing to *Arma-*  
 ⁊ *sins*, commanded him in these words; That  
 ⁊ the festiuall dayes being dedicated to the  
 ⁊ excellent Maiestie of God, should neither  
 be



be occupied in pastime and pleasure, neither  
be prophaned in exacting of tributes: like-  
wise wee decree (say they) that the Sunday  
shall be reuerently honoured, that it shal be  
exempted from all busines; in this day let  
no suretiship be taken, let no man be sum-  
moned to appeare: let no man vse pleading,  
and let no causes or matters of controuersies  
be heard. And a little after it followeth, nei-  
ther do we suffer, that this day being exemp-  
ted from all trauell, should be spent in wan-  
tonnes and filthy delights, that there be any  
enterlude or pageant plaid on the dominical  
day, or anie game or pastime in the place of  
exercise called *Circus*, or the lamentable spe-  
ctacle of beafts: yea although the solemnity  
of our birth happen vpon this day, let it be  
deferred: if anie man on this day shall haue  
anie accesle to spectacles, or vnder the pre-  
tence of priuate or publike affaires, shall be  
an Apparitor or Sergeant to anie Iudge, vi-  
olating or breaking these Statutes, let him  
loose the commoditie of warfare, and runne  
into the prescription of attainder.

The holie Prophetes and Apostles com-  
mend vnto vs the hallowing of the Sabaoth.  
the Fathers exhort vs to the same, the lawes  
of godly Princes command it, yet we con-

tinue

The sanctifi-  
cation of the  
Sabbath con-  
sisteth in 4.  
things.

tinue in England wilfull contemners of this precept. The sanctification of the Sabbath consisteth in foure things. First of all, holy men ought to enter into the Church, where the Gospell must be expounded and declared; by the which the Auditorie may learn what to thinke of God, what is the true seruice of God, and how the name of GOD may be glorified. Secondly, there must be prayers & petitions made vnto God for the necessitie of all men. Thirdly, we must extoll the goodnes of God, giuing thanks for his daily and inestimable benefites; which giuing of thanks excludeth foure things, first contempt of God, secondly forgetfulness of God, thirdly malice, fourthly the abuse of Gods creatures. And the sacraments must religiously be celebrated, if the time, occasion, and custome of the Church doo so require: for it is chiefly required in the fourth precept, that we should diligently obserue and deuoutly exercise the holy sacraments and holy rites of the Church being lawfull, profitable, and necessarie. Fourthly, humane and beneficencie must take place in the Church, all men must learne daily to be beneficiall in giuing of almes priuately, but to be most liberall publiquely whensoever necessitie

cessitie of the time and opportunitie shal so require. Whereas we should spend our sabboth in hearing and reading of the word of God, we spend it in reading of vaine & wicked pamphlets: wheras we shuld then make petition to God for our necessities, we wander vp & downe after deceitfull vanities: wher we shuld be thankful to god, especially on that day for his benefits, we misspend our time in idle pastimes: & lastly, wher we shuld be liberal to the poor, we are prodigal to minstrels, bearkeepers, plaiers, & to al masters of vanities: forasmuch then as al diuines & godly princes haue approued the sanctification of this day, & now all sorts of people prophane the same, the old aswel as the yōg, the father aswel as the son, the master aswell as the seruant, the minister aswel as the auditory, & the magistrate with the priuate mā: & neither the commādemēt of God is feared, nor the example of our maker imitated, nor the admonitions of the prophets regarded, nor the counsels of the apostles followed, nor the reprehēsons of the fathers esteemed: it cānot be but this prophanatiō of the Sabaoth so generall, so frequent, & so continuall, crieth to the Lord for a perpetuall desolation, & for the vengeance of eternal fire.

Mur-

Gen. 4. 10.

Murther a  
manifest sin  
that crieth  
for vengeance.

Murther also is another sinne that crieth for vengeance, *The voice of thy brothers blood* (saith God) *crieth vnto me from the earth.* To loose our wealth it is greuous, but to loose our good name more greuous, but to loose our life that is most greuous of all. First it is an heinous offence that one man should kill another: secondly it is more hainous, when a superior killeth an inferior: thirdly, it is a most hainous offence, when one brother killeth another, as *Cain* killed *Abel*: fourthly it is more detestable, when a wicked man killeth a righteous: fifthly, & that for the sincere worship of God: sixthly, if he doo it of a pretended hatred: and seuenthy if he doo it after admonition. In England man killeth man, the lord the tennant, the brother his brother, the wicked the good, & that for the true worship of God, and of hatred, and after godly admonition. Therefore as the blood of *Abel* cried from the earth vnto the Lord, so doth the blood of the Saints shed in the late daies of *Queene Marie*, crie for vengeance against the wicked.

Gen. 9. 6.

*Who so sheddeth mans blood, by man let his blood be shed: for after his owne image God made man.* First heere wee learne that man was made

made to praise God: whosoever then killeth man, hindreth the glorie of God. Secondly, how was man created? in righteousness, holines, mercie, truth: these vertues being essentiall in God, are accidentall in vs: whosoever therefore murthereth a man, destroyeth those vertues, wherein man dooth participate with the nature of God. Thirdly, sith God made man after his owne likeness: here we learne that God loueth man aboue all the creatures of the world, & we ought not to hate him whom God loueth. Fourthly, sith man is the image of God and doth excell all creatures; whosoever murthereth him, destroyeth the most excellent workmanship of God.

But how little we regard these things, it is manifest by the wilfull murders often committed in and about London; whose blood no doubt crieth to God, as *Abels* did, out of the earth. For first God is the Iudge of the quicke and the dead. Secondly, he is the auenger of all euill; for albeit men will wink at murther, yet God will not. And therefore the Prophet *Dauid* crieth out; *O God to whom vengeance belongeth, thou God to whom vengeance belongeth, shew thy selfe: arise thou Iudge of the world, and reward the proud after their*  
ac-

Psal. 10. 16.

Zach. 1. 8.

deseruing. Thirdly, the iust (as *Abel* was) do peculiarly belong to God. *The poore committeb himselfe to thee : for thou art the helper of the fatherlesse. He that toucheth you (saith the Lord) toucheth the apple of mine eye.* Precious therefore is the blood of the Saints in Gods sight, and shall be of God himselfe in time auenged,

Sodometrie  
& whoredome  
crie for ven-  
geance.

Sodometrie also and vnnatural lust crieth to God, for vengeance & punishment. King *Henry* the eighth of famous memorie, when he visited the Abbies of England by *Thomas Lee*, *Richard Layton*, and *Thomas Bedel* Archdeacon of Cornwall, being Doctors of the Law, & by *Thomas Barthles* publique Notarie, in the yere of our Lord God 1538. In the Abbey of Battell were found 16 Sodomitcs, in Christ-church at Canterbutie 9. and in euery Abbey were found some to be Sodomitcs, others to be adultrers, some ha-ving foure, some five, some ten, some twentie harlots, as in a Book called a Breuiarie of those things that were found in Abbeyes, Conuents, &c. it doth at large appeare. And because that Sodometrie and whoredome had made them verie infamous, one of their owne friends thus wrote of them,

*Non male sunt monachis grata indita nomina  
Cum numeret natos hic & ubique suos. (patrum*

The acceptable names of fathers were aptly  
giuen to Monkes, for they were able to tell  
their children both here and there in eue  
place. Saint Paul against whoredome thus  
writeth; *Meates are ordained for the belly, &  
the belly for the meates, but God shall destroye  
both it and them; now the bodie is not for forni-  
cation, but for the Lord, and the Lord for the  
bodie: and God hath also raised up the Lord, &  
shall raise vs up by his power. Know ye not that  
your bodies are the members of Christ? Shall I  
then take the members of Christ, and make them  
the members of an harlot? God forbid. Dooye  
not know, that he which coupleth himselfe with  
an harlot, is one bodie? for two (saith he) shal be  
one flesh: but he that is ioyned to the Lord, is one  
spirite. Flee fornication: euerie sinne that a man  
doth, is without the bodie: but hee that commit-  
teth fornication, sinneth against his owne bodie.  
Know you not, that your bodie is the temple of the  
holy ghost, which is in you, Whom ye haue of God?  
and ye are not your owne, for ye are bought for  
a price: therefore glorifie God in your owne body,  
and in your spirit, for they are Gods.*

I Cor. 6. 13,  
14, 15, 16, 17,  
18, 19, 20.

Here

9. arguments  
against  
whoredome.

Here are 7 arguments against whoredome: the first is of the punishment in the 13. vers. where he saith that *meates are for the belly, & the belly for meates, but God will destroy both it and them*; for gluttonie and drunkennes are maintainers of venerie: the second argument is drawn from the condition of our bodies, in the same verse, *the bodie is not for fornication, but for the Lord*; for as God is worshipped in heauen of angels which are spirites, so will he be worshipped in earth of men which haue bodies; and therefore our bodies shall be raised vp to glorie: the third argument is drawn from an absurditie; It is against reason saith the apostle, that our bodies, being the members of Christ, should be made the members of an harlot, & so to bring them from high dignitie, to most vile indignitie: the 4. argument is drawn from the comparison of God and an harlot; for he that ioyneth himselfe with an harlot, is one with an harlot in affection, and shalbe one with an harlot in affliction; but he that coupleth himselfe to the chaste God, shall be one with God in glorie for euer: the fifth argument is drawn from the effects of fornication, for the fornicator defileth his bodie with the pockes, leprosie, and many other loath-



loathsome diseases; and therefore vnnaturally sinneth against his owne bodie, shortning his life by wasting the vigor of his bodie. The sixt argument is drawn from the purposes, whereunto the body is destinated; your body is the temple of the holy Ghost, and you are not your owne, therefore in it God must be worshipped & not the diuell. The seuenth and last argument is taken frō the lawe, in the last verse; you are bought with a price, that is, not with gold nor siluer, but with the most precious blood of Christ; therefore not onely our soule must magnifie the Lorde, and our spirit reioyce in God our Saujour, but also our flesh must reioyce in our God; and in the life and death of our bodies God must be glorified, bowing our knees to GOD the father of our Lord Iesus Christ, which leadeth vs to life, and not to whores and harlottes, *Whose waies goe downe to hell.* Pro. 7. 37.

Jeremies prophecie is fulfilled in them, & will be fulfilled in vs; *Though I fedde them to the full, yet they committed adulterie, & assembled themselves by companies in the harlots houses: they rose up in the morning like fedde horses, for euerie man neighed after his neighbours wife. Shall I not visite these things saith the Lorde?*

C

shall not my soule be auenged on such a nation as this? climb vpon their walles and destroy them, take awaie their battlements, for they are not the Londres. The harlot calleth her pleasure solace, and so do our delicate dames of England: but *Jeremie* saith, this sweete sinne wil haue soure sauce. For it will cause the walles of our Cities to be rased, & the battlements of our house to be beaten downe. God bee mercifull vnto this pleasant Iland & blesse it: for if euerie house of our lande shall bee destroyed, where this loathsome sinne of leacherie hath bene shamefully committed (as the monkes houses were) our fairest Cities (no doubt) will come to ruinous heapes.

GOD brought the Sodomites into captiuitie, to shewe them, that he did hate their sinne, yet would they not repent; GOD brought the out of slauerie by *Abraham*, to teach them that he was mercifull to the contrite, yet would they not repent. We haue bene vnder the tyrant of Spaine in the late dayes of Queene *Marie*, yet we forsake not our former fornications: we haue bene deliuered by her Maiestie, yet we runne on desperately into all manner of abominations, forgetting the greefe of our calamitie, and the comfort of our deliuerance, the quietnesse

etnesse of our priuate estate, the peace of our kingdome, or the felicitie which we haue by the word of God.

Oppression of the poore is another sinne that prouoketh GOD to plague vs. *I haue surely seene the affliction of my people which are in Egypt, & haue heard their crie because of their taskmasters, for I know their sorrowes. Do not the rich oppresse you by tyrannie, and draw you before iudgement seates? who oppresseth? Pharaoh the tyrant, Nimrod the mightie, and Nabal the rich. Those that should giue do take awaie; those that should feede, do fleese; those that should be mercifull, be vnmercifull. Whome do they oppresse? their brother, their owne flesh, the Lords brother, and the Lords apple of his eye. And what brother? his poore, needie, destitute, and afflicted brother; and to whome he should giue, from him he doth take by violence; & whom he shuld comfort, him he doth spoile. How doth he oppresse? by his mony & his might. God hath giuen them riches and authoritie, to defend the poore & fatherlesse, to see such as be in neede and necessitie to haue right; and with their wealth and might they oppresse & deceiue, they grind the face of the poore, and braye them as it were in a*

Oppression of  
the poore crieth for ven-  
geance.

Exo. 3. 7.

Iam. 16.

C ij. morters

Ier. 5.

morter: their houses are full of riches gotten by deceit.

2. King. 5. 26.

Gal. 6. 10.

3. Cor. 6. 2.

2. Cor. 6. 2.

Syr. 10. 8.

Esay. 1. 21.  
&c.

When do they oppresse? in the time of the Gospel. *Elisha* said vnto his man when he had taken gold and garments of *Naaman*; is this a time to take mony & to receiue garments, and olives, and vineyardes, and sheepe, and Oxen, and men seruants, and mayd seruants? So say I to the Nimrodical oppressors of England, is this a day of peace and of ioy? is this a time to smite downe the people of the Lord, & to murther his heritage? and to deuour widowes houses, & to eate vp the people like bred? While we haue time, we should do good to all, especially to the boushold of faith; & in this time we do ill. This is the day of saluation; & we make it the day of our destruction. This is the time accepted; and we by our oppression of the poore will turne it into the day of vengeance. Because of vnrighteous dealing, wrong, blasphemies, and other deceits, a realme shall be translated from one people to an other.

Where is this oppression? in the iudgement seate. How is the faithfull Citie become an harlot? it was full of iudgement, iustice lodged therein, but now they are murtherers: thy siluer is become drosse; thy wine is mixt with water, thy

shy Princes ore rebellious and companions of  
 theeuues : euerie one loueth giftes and followeth  
 after rewardes ; they iudge not the fatherlesse ,  
 neither doth the widowes cause come before them.  
 They turne iudgement into wormwood, & leane Amos. 5. 2.  
 off righteousnesse in the earth. What abhomi- Psal. 82. 3.  
 nable finne is this, that those who should de-  
 fend the poore, and see that such as bee in needs  
 and necessitie haue right, do adde affliction to  
 the afflicted ? that those who should be eyes to Iob. 24. 15.  
 the blinde, do pull out their eyes ? and those  
 that should be a legge to the lame, do breake his Iob. 29. 15  
 bodies in peeces ? and those that should pull  
 the spoile out of the iawes of the oppres-  
 sours, commit violence, robbery & murder  
 themselues ? and those that should giue the  
 pure siluer of righteousnesse, giue the hea-  
 uie burthen of oppression ? and they that  
 should giue the wine of comfort, giue the  
 water of teares ? and they that should mi-  
 nister iudgement, giue the wormewood  
 of affliction ? and they that should be the  
 staffe of the poore mans estate, are an yorne  
 rodde to bruse them in peeces : being tur-  
 ned from fathers to tyraunts, frō magistrates  
 to theeuues, frō Iudges to murtherers, from  
 Princes to Lyons, from Gods to diuels. For  
 the couetous oppressor whē he should giue,  
 hee

hee saith it is too much; when he should receiue, he saith it is too little; when he should forgiue, hee saith it is too great; when hee should repent, he saith it is too soone; when he should come to heare the worde of God, he saith it is too farre: and thus as he holdeth his needie brother vnder his yoake, so the diuell holdeth him fast in his snare, that hee shall neuer escape, but shal haue iudgement without mercie, because he hath shewed no mercie. So true is the prophecie of *Esay*, *Woe be vnto you that make vnrightheous lawes, to robbe the widowes and the fatherlesse.* For as the Prophet *Dauid* saith, *God standeth in the congregation of Princes, he is a iudge amongst Gods.* And therefore albeit God in his secret iudgement, doth suffer the greate & mightie oppressors to go on in their vnconscionable dealings, yet in the ende he will bring them to iudgement, and then (as the *Psalmist* saith) *he will set in order all their sinne.* I might heere speak the like of murmuring & rebellion, which are sinnes that prouoke the wrath of God; but time will not giue mee leaue,

*Esay, 10, 1.*

*Psal, 32, 1.*

*Psal, 50.*

I will now go to the sinne of all sinnes, which no doubt will procure to this lande a generall, fearefull, and seuerer destruction:  
this

this sinne is Atheisme. The Idolator is a breaker of the second precept, the blasphemmer of the third, the prophaner of the sabbath is a transgressor of the fourth, the rebel of the fifth, the oppressor of the sixth, the Sodomite of the seauenth; but the Athiest is a wilfull contemner of all. For he denieth G O D the father, he trampleth vnder his foote the blood of our Sauour, he dishonoureth the spirit of grace; in his heart he is an infidell, in his tougue a blasphemmer, to his Prince a traytor, to his countrey a rebell, to his house a poyson, to his friends a plague: wheresoeuer he goeth, the earth is accursed; wheresoeuer he speaketh, the aire is infected; and wheresoeuer hee dwelleth, there dwelleth the wrath of God for euer.

Atheisme a  
manifest sinne  
that crieth for  
speedie ven-  
geance;

The starre confessed the son of God, for it ledde the wise men to Christ: the sea and the windes did obey him; the asse did beare him to Ierusalem; the fishes obeyed him when they came into the Apostles nettes; so did the fish that brought mony in his mouth to paye their tribute; the Sunne at his death was abashed, the earth did tremble, the stones did cleaue asunder, and the graues did open: but our Atheists, more insensible then the stone or starres, more hard harted the the flints, more stinc-

Mat. 3. 10.  
Mat. 8. 27.  
Mat. 21. 5.

Ioh. 21. 6.  
Mat. 17. 27.  
Mat. 27. 51.  
32.

Mar. 5. 7.

Act. 19. 15.

king then any carcasſe, do not acknowledge Chriſt to be the ſon of God. Naye the very diuelles confeſſe Chriſt to be the Sonne of God. *what haue I to do wiſh thee Jeſus the moſt high God? and Jeſus ſe knowe, and Paule I knowe,* ſaith the deuill. But our Atheiſtes worſe then the deuill in this reſpect, haue ſo hardened their heart, that they denie Ieſus to be the ſonne of God: and therefore ſith they will not acknowledge him to be a Sauour, they ſhall know him to bee a iudge, whoſe power they cannot reſiſt, whoſe wildome they cannot deceiue, whoſe iuſtice they cannot corrupt, and therefore will puniſh them without reſpect of perſons.

Luke. 19. 8.

*Manaſſes* was an idolater, but he repented: *Paul* was a blaſphemer, but yet hee was made a Preacher: *Lew* was a Publicane, but yet he became an Euangelist: *Peter* did forſweare his maſter, but yet he continued an apoſtle: *Dauid* was an adulterer, and yet a Prophet: *Zache* was an oppreſſor, but yet he was conuerted and ſaid: *Behold Lord the one halfe of my goodes I giue to the poore, and if I haue taken from any man by forged cauillation, I reſtore him foure fold.* *Zache* did giue the halfe of his goodes, wee will not giue the hundred part: *Zache* gaue of his owne, wee will



will not giue of that we haue wrongfullie gotten: *Zache* gaue his goodes, we giue of the worst things we haue: *Zache* gaue presently, we deferre till we be sicke or dead. Thus we see that Idolaters, blasphemers, extortioners & adulterers, haue turned themselves vnto the Lord, but no Atheist: for they go frō worse to worse, they go frō sin to sin, they neuer come into the righteousnesse of God, they are vessels of dishonor, they are cloudes without water carried about of Windes, corrupt trees, and without frute, & wise dead, and plucked up by the rootes, they are the raging waues of the sea, foming out their owne shame, they are wandering Stars, to whom is reserved the blacknesse of darkenesse for euer.

*Iude, 12, 13,*

Against those therefore we must pray, *Psa. 109. 7, 8,* as *Dauid* did against them in his time, *When 9, 10, 11, 12, 13* he shall be iudged let him be condemned, and let *14, 15.* his praier be turned into sin: let his dayes be few, *A praier against Athe-* and let another take his charge, let his children be *istes.* fatherlesse, and his wife a widow, let his children be vagabonds, & beg and seeke bread, coming out of their places destroied: let the extortioner catch all that he hath, & let the stranger spoile his labour: let there be none to extend mercie vnto him, neither let there be any to shew mercy vpon his fatherlesse children, let his posteritie bee

Mar. 5. 7.

Act. 19. 15.

king then any carcasle, do not acknowledge Christ to be the son of God. Naye the very diuelles confesse Christ to be the Sonne of God. *what haue I to do with thee Iesus the most high God?* and *Iesus I knowe*, and *Paule I knowe*, saith the deuill. But our Atheistes worse then the deuill in this respect, haue so hardened their heart, that they denie Iesus to be the sonne of God: and therefore sith they will not acknowledge him to be a Sauour, they shall know him to bee a iudge, whose power they cannot resist, whose wilddome they cannot deceiue, whose iustice they cannot corrupt, and therefore will punish them without respect of persons.

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Psa. 109. 7, 8,

9, 10, 11, 12, 13

14, 15.

A praier against Athe-  
istes.

destroyed, & in the generation following let their name be put out, let the iniquitie of his fathers bee had in remembrance with the Lord, and let not the sinne of his mother be done awaie, but let the alwaie bee before the Lord, that hee may cūte off their memoriall from the earth.

As poison when it entreth into the body, it infecteth first the vains, secondly the blood, thirdly, the members, & last of al the heart: so Atheisme begā in the vains of the lighter sort of people, and from thence it hath crept into the blood & generositie of this land, by meanes whereof it is spread into all the members and parts of this realme: God keepe it from the heart, that is, from the Court & the Citie of London. If my flesh were of stone, if I had the learned tongue of *Esay*, or my face were of Adamant as *Ezechias* was, if I had that spirit of fortitude, which was in *Elias*, or that bold spirit that was in *John Baptist*, if my bones were of brasse, and my sides of steddie Steele: then as *John* said to *Herod*: *It is not lawfull for thee to haue thy brothers wife.*

And as *Elias* said to *Ahab*: *Thou art he that troubleth all Israel*: so I should say to our Atheists, it is not lawful for the to eate, drinke, liue or breath among christians, for they are the cause that this land wil be brought to an euerlasting

Mat. 14. 4.

1. King. 18. 18.

euermlasting destruction. My heart trebleth,  
and my eyes shed teares to see the faintnesse  
of my selfe and my bretheren, that this sinne  
of Atheisme openly committed is not openly  
reproued, that others may feare. We shal  
say in time to come as the Prophet said: *Woe* Esa. 6. 5.  
*be vnto me because I held my peace.*

As the finnes of Sodome are euident, so  
are they many: *Behold this was the iniquitie of*  
*thy sister Sodome, pride, fulnes of bread, and a-*  
*bundance of Idlenes, neither did she strengthen*  
*the hand of the poore and needie.* Pride is of 2.  
sorts, carnal and spirituall: carnall pride is  
that which consisteth in the decking & trim-  
ming of the flesh, against which *Paul* thus  
writeth: *Take no thought of the flesh to fulfil the*  
*lustes of it.* And women are forbidden to  
weare broidred haire, or gold, or pearles, or cost-  
ly apparell. And the like is also inhibited by  
Saint *Peter*. This pride was in the harlot,  
who said: *she had deckt her bed with couerings*  
*and clothes of Egypt, and made her bed to smell*  
*of mirrhe, Aloes, & Cynamon.* And this pride  
Saint *Paul* reprooueth, when hee willeth vs  
not to fashion our selues according to this world. Rom, 12. 2.  
But notwithstanding, pride is first in al ages,  
asin children, yong and old. Secondly, in e-  
uerie sexe, as in men and women. Thirdly,  
in all

In Sodome  
were many  
finnes and so  
there are in  
Englande.  
Exo, 19, 4, 9.

Rom, 13, 4.

1. Tim, 3, 9.  
1. Pet, 3, 3.

Prou, 7, 16,  
17.

in all estates, as in magistrats & priuate men. Fourthly, in all times, as in poperie, and in the Gospell. Fifthly, in all places, as in the market and in the temple.

Apparel was  
ordained for  
three causes.

Phil. 3. 21.

Cyprian,

Ierom.

Apparell was giuen for three ends : for honesties sake to couer our vnseemly parts : for necessities sake, to defend vs from the iniurie of the weather : and for dignities sake both to distinguish men from beasts, & mē of high degree from the lower sort. GOD clothed the noble subiect of the soule with *a vile bodie*, to teach vs that we should not deck our vile bodie with gorgeous apparell, not agreeing either with cōlines, necessitie, or our calling. I thinke it good (saith *Cyprian*) that not onely maides and widowes, but also married women be warned, that they should by no meanes adulterate the worke of God, and his making : for as *Ierom* saith : These things are the nourishments of lust, and the tokens of an vnchast minde : How can she weepe for her sinnes, or lift vp her eies and countenance to heauen, whome God doth not know ? *Thomas* deceiued *Iudas* by trimming of apparell, *Iezabell* painted her face to deceiue *Iebo*, *Cleopatra* painted her face to deceiue *Antonius*, who being overcome of *Octauian*, he killed hir  
him

himselfe and buried her aliue with an aspe  
in the sepulcher of *Antonius*.

*Ambrose* in his *Hexameron* saith, do not  
take awaie the picture of God, and take on  
thee the picture of an harlot, for that picture  
doth not become thee, but is faultie, not of  
simplicitie but of deceit, it beguileth and  
deceiueth: so that thou canst not please him  
whom thou desirest to please, which vnder-  
standeth that it is not his but an other mans  
that pleaseth, and thou despisest thy maker,  
whose workmanship is defaced. For as *Je-  
rome*, noteth: If a woman decke her selfe  
that she may prouoke the lookes of men to-  
wards her, although there follow no harme,  
yet she shall suffer eternall condemnation,  
for she hath offered poyson, if any wil drinke  
of it.

*Ambr. in hexa-  
mer.*

*Jerom.*

*Alas, alas, that greate citie that was clothed  
in fine linnen, and purple, & scarlet, & gilt with  
gold, and pretious stones, and pearles: for in one  
houre so greate riches are come to desolation.  
Here yee see that pride goeth before, and  
destruction commeth after. So the Prophet  
Esay sheweth how this pride is punished  
with a generall & seuerer desolation: Because  
(saith he) the daughters of Sion are hawtie and  
walke with stretched out neckes and wandering*

*Apoc. 18. 16.  
17.*

*Esay. 3. 19. 17.*

eyes, walking and minsing as they goe, & making a tinckling with their feete, therefore shall the Lord make the heades of the daughters of Sion bald, & the Lord shal discover their secret partes: in that day shall the Lorde take awaie the ornament of the slippers, & of the calles & the rounde tires, the sweete balles and the bracelets, and the bonnets, the tires of the heades, and the stoppes & the head-bandes, and the tablets, & the earings, and the mufflers; the costly apparell, and the vailles, the wimples, and the crisping pinnes, all the glasses, and the fine linnen, & the boodes, & the launes: and in steede of sweete sauors there shall be stinke, & in steede of a girdele a rent, and in steede of dressing the haire, baldnesse, & in steede of a stomacher, a girding of sackcloth, & burning in steede of beautie: thy men shal fall by the sword, and thy strength in the battell. Then shall her gates mourne and lament, and shee being desolate shall sitte on the ground. Carnall pride is reckoned but a small fault, but yet as yee do wel see, and learne out of the holy Scriptures, it bringeth sword, mourning, and vtter desolation.

But consider I pray you the course of this world: Christ saith, wee should take no thought for apparell, & all our delight is to go braue: the Isralites did weare their garments



mentes fortie yeares, & we must change our apparel euery tearme: Christ cōmanded his Disciples they shuld haue but one coate, & we must haue for euery day in the weeke a coate *hō Baptist* was clothed in a Cāels skin, but we must be clothed (with *Diues*) in purple & fine white, & with *Herod* we must be attired in gorgeous apparel, & therfore with *Diues* & *Herod* we shal suffer a suddē cōfusiō.

Queene Hester said: *Thou knowest O Lord* Heb. 14. 16.  
*that I hate the token of my prebeminence & worship, which I beare upon my head, what time I must shew my selfe and be seene, and that I abhorre it as vncleane cloth, and that I weare it not when I am quiet and alone by my selfe..* As this good Queene did abhorre pride in apparel, so the daughters of vanitie now adaies do highly esteeme it: But as in a coffin when it is most sumptuously dect there is (no doubt) a dead carkas there lying: so where yee see the daughters of men to haue their broidred haire, their gold and pearles, contrarie to the rule of the *Apostle*: there (no doubt) is a dead stinking soule. *Democrates* said: 2. Tim. 2.  
 There were two ornaments of a womā, few wordes, and few garments. The woman of *Latidemon* refused pretious garments sent them by *Dionisius*: the Roman matrons sent backe

backe againe golden roabes giuen the freely by *Pyrrhus*. I wil end therefore with an historie of the Bactrians, whose wiues fell from the pride of apparell to whoredome, not onely with their seruantes, but with strangers: and they gat such a masterie, and rule ouer their husbands, that albeit their husbands did see them committing adulterie, yet they durst not reprove them.

*Tertulian,*

But as I would haue the dames of England to leaue wanton and superfluous apparell, so I will with *Tertulian* commend vnto them a good sute of raiment, Come forth (saith *Tertulian*) yee women beutified with  
 ‘ the ornaments of the Apostles, hauing the  
 ‘ whitenesse of simplicitie, the rednesse of  
 ‘ chastitie, hauing your eyes painted with  
 ‘ shamefastnesse, and your spirites with  
 ‘ lence, hauing in your eares the word of  
 ‘ God, and tying to your neckes the yoke of  
 ‘ Christ, subiect your head to your husbands  
 ‘ and you shall be braue inough, occupie your  
 ‘ hands with wool, fasten your feete at home,  
 ‘ and you shall please more, then if you were  
 ‘ clad in golde: decke your selfe with the  
 ‘ silke of sinceritie, with the Satten of sancti-  
 ‘ tie, and with the purple of probitie, & you  
 shall haue God to be your paramour: Thus  
 far

farre of carnall pride.

Spirituall pride is of foure sortes, blasphemye, arrogancie, vaine glorie, and selfeloue. In blasphemie offended *Nabuchadnezar*: Is not this great Babel which I haue built Dan. 4. 27. for the house of my kingdome by the might of my Blasphemie the sin of So- power, and for the honour of my maiestie? Such dome and Babilonian blasphemers haue we in England. England. *James* saith, *Euerye good gift and euerye perfect gift commeth from aboue from the faiber of lightes*: but the blasphemer thinketh his riches to come from fortune, and corporall giftes to come from nature, and giftes of the minde to come by study and experience. Therefore as *Nabuchadnezar* was turned into a beast, vntill hee did acknowledge these thinges to come from God: so all they that call their gorgeous houses their owne, as *Nabuchadnezar* did: or do say, their barne ful of corne is for themselues, as *the rich man* did: Luke 12. or boast of their armies, as *Pharaoh* did: or Exod. 14. bragge of their holynesse, as *Dathan* did: Num. 16. or doe pride themselues in their kinglye estate, as *Saul* did: or of their tirannye, as 1. Sam. 15. *Roboam* did: or of their victories, as *Sennacherib* did: 1. King. 13. or of their prowesse, as *Holofernes* did: Esay 37. or of their witte, as *Aman* did: Iud. 6. 15. or of their eloquence, as *Herod* did: Heb. 4. Acts 13.

D

or

John 9.

or of their stocke, as *the Jewes did*: These all haue the pride of Sodome, and shall haue the punishment of Sodome vnlesse they repent.

Arrogancye  
the sinne of  
Sodome and  
of England.

Ephs. 2. 8. 9.

Arrogancie is another sinne of Sodome fallen, and of England falling: and that is, when we confesse wee haue receiued all good giftes from God: but wee saye wee haue merited them. Which sinne Saint Paul eftsoones reprooueth: *By grace are yee saued, and that of faith, and that not of your selues. It is the gifte of GOD, not of workes, least any man should boast himselfe.* If wee bee not saued of our selues, nor of workes, how is it true that wee bee saued by merites? *Aquinas* bringeth manye reasons to prooue that wee are not saued by workes, which neither the Seminarie which come from Rheimes, nor the Iesuits which come from Rome can confute. The first is, the indignitye of our merites: For *7* counte (saith Saint Paul) *that the afflictions of this present time are not worthie of the glorye which shall bee shewed vs.* Secondlye, wee cannot merite, by reason of the contrarietye betweene the bodye and the soule: For *the flesh lusteth against the spirite, and the spirite against the fleshe*: and these are contrarye  
one

9. Reasons a-  
gainst merites  
out of Aquinas.  
Rom. 8. 13.

Ephs. 5. 15.

one to another, so that yee cannot doe these things as yee would. The third reason why wee cannot merite, is because of the corruption of the fleshe. For *the corruptible bo-* Sap. 9. 15  
*dye is a burthen vnto the soule, and the earth-*  
*lye habitation presseth downe the minde full of*  
*cares.*

The fourth reason why we cannot merit, is the straitnes of the waye. *Enter in at the* Mat. 7. 13  
*strait gate, for it is the broad gate and wide way*  
*that leadeth to destruction, and many there bee*  
*which goe in thereat, because the gate is strait, and*  
*the way narrowe that leadeth vnto life, and fewe*  
*there be that finde it.*

The fifth reason why we cannot merit, is because of the difficulty of good workes, for vertue is occupied about that which is difficult. For it is an hard thing to beleeue, but it is easie to presume or dispaire: it is hard to be liberal, but it is easie to be couetous, or prodigall: it is hard to be valiant, but it is easie to be rash or timorous.

The sixth reason why we cannot merite, is the incertitude of our owne righteousness: *We haue all bene* (saith Esay) *as an unclean thing,* May. 6. 16  
*and all our righteousness is as filthy cloutest: for our*  
*righteousnesse is neither pure, perfect, nor*  
*perpetuall.*

Psal. 143. 2.

The seauenth and the last reason is, the straitnesse of the Iudge: *Enter not into iudgement with thy seruant* (saith *Dauid*) *for in thy sight shall no man liuing bee iustified.* If *Dauid* cannot bee iustified in the sight of *G O D*, neither can the proude Pharisey, saucye Sadducey, or popish Pelagian.

Such arrogant Papistes are well tearmed to bee full of winde: For as the winde first distinguisheth the light, secondly extinguisheth the dewe, and thirdly bloweth vp the dust: So this vaunting of merites darkeneth the pure light of Gods glorye, it dryeth vp the dewe of his grace in them, and so puffeth them vp with a swelling conceite of their owne holynesse, that they attribute that to nature which is due to grace, and that to merite which is due to the promise, and that to the fleshe which is due to the spirite, and that to works which is due to faith, and that to the Lawe which is due to the Gospel: and finally that to man which is due to God.

Vaine glory  
the sin of Sodome  
and of  
England.

ApoC. 3. 16. 17.

Vaine glorye is another kinde of pride: this was in the Church of Laodicia: *Thou sayest I am riche, and increased with goods, and haue neede of nothing, and knowest not how*

how thou art wretched and miserable, and poore, and blinde and naked. This vaine glory was in Alexander, whome parasites had perswaded that hee was a God: but in the end when he perceiued hee must dye, hee vttered these woordes: Now I perceiue I am but a mortal man. *Let vs not be desirous of vaine glory,* saith *Gala. 6. 14* the Apostle. We cannot glory of things past, for in times past wee haue committed more offences then good deedes: wee cannot glorye of thinges present, because wee are in exile: wee cannot glorye of thinges to come, because there is comming, death and iudgement.

Vaine glorye is hardlye shunned for three causes: first because it ariseth of well doing, euen as the moth is bred in the garment when it consumeth, and the worme in the wood which it rotteth. Secondly, al other vices are ouercome of some vertue: as adultery by chastitye, couetousnesse by mercifulnesse, and hatred by loue: but vaine glorye ariseth of well doing. Thirdly, by how much the more vainglory is kept down, by so much the more it is encreased. For euerye euill ariseth of an euill, but onely vaine glory proceedeth of well doing.

Praise is desired ordinatly or inordinatly: or-

Mat. 5, 16.

dinately, for the glory of God: But let your light so shine before men, that they may see your good woorkes, and glorifye your Father which is in Heauen. And secondlye, for the profite of our Neighbour, procure thinges honest in the sight of all men. I please all men in all thinges, not seeking myne owne profite, but the profit of many, that they might be saved.

Rom. 12. 19.

4. Cor. 10. 33.

Psal. 52. 1.

John 12. 43.

1. Tim. I. 17.

Mat. 6. 1.

Inordinately, men seeke praise: first, when they desire to bee praised for those thinges that be not worthye of praise, as for riches and temporall thinges which are but vaine. Secondly, if they glorye in their sinnes: why boastest thou O tyrant, that thou art able to doe mischeefe? Thirdlye, when it is doone in contempt of our neighbour, or of God. For they loued the prayse of men, more then the praise of God. Now vnto the King euerslasting, immortal, inuisible, vnto God onelye wise, bee honour and glorye for euer and euer, Amen. Fourthlye, when a man sinneth to get praise: Beware that yee giue not your almes before men to bee seene of them, or else you shall haue no rewarde of your Father which is in Heauen. How manye vaine glorious persons are in England, which boast of the multitude of their riches, reioyce in iniquitie,



iniquitie, and loue the praise of men more the  
the glory of God: you may know by *Catoes*  
rule, for he saith: Neither shalt thou praise nor  
dispraise thy selfe, for this doe fooles that are  
vexed with vaine glory. If all those that praise  
themselues be fooles, then the world is full  
of fooles, and these say there is no GOD:  
*But hee that siteth in heauen will laugh them*  
*to scorne, yea, the Lord will haue them in dis-*  
*ription.*

*Psal. 2. 4.*

An other kinde of pride is selfe-loue, *Self-loue the*  
of the which *Malachie* writeth: *Haue wee* *fin of Sodom*  
*not all one Father? hath not one God made vs?* *and of Eng-*  
*Why doe wee transgresse euerye one against his* *land.*  
*Brother? This vice was in the Pharisey: I* *Mal. 3. 10.*  
*am not (saith hee) as other men are, extor-* *Luke 18. 11.*  
*tioners, vniust, adulterers, nor as this Publi-*  
*cane. When Saul was little in his owne sight,* *1. Sam. 15. 19*  
*hee was the head of the trybes of Israell.*  
But when hee despised *Dauid*, a better  
man then himselfe, God brought him low  
again. *Iohn Baptist* humbled himselfe, and  
saide: Hee was not worthe to vnloose the *Mat. 3. 11.*  
latches of our Saviours shooe: But *Christ*  
saide: Hee was a Prophet, and more then a  
Prophet. The Iewes saide, that they were the *Mat. 11. 11.*  
children of *Abraham*, and neuer serued any *Iohn 8. 33.*  
man. But *Christ* saide, *Tee are of your Father* *Iohn 8. 44.*

*the Diuell.* Wee may not therefore with the Pharisees iudge others and preferre our selues before them.

Five reasons  
why we may  
not iudge our  
brethren.

*Iam. 3, 3.*

For first humanitie doth require that we should not rashly censure the faults of other men. Secondly, our owne infirmitye should moue vs to the same, for *in many thinges we offend all.* Now doe wee see our owne faultes, which are in the peece of the wallet that hangeth behinde vs. Thirdly, we are fellow-seruants, and being therfore in the same condition, wee should liue in charitie which couereth the multitude of sinnes. Fourthly, Christ is the onely iudge of the quicke and the dead, and therefore we may not malepartly ascend into his tribunall seate. Fifthlye, our iudgements are to be suspected, because we see only the outward and not the inward partes. *Basil* saith: The wicked man doth most easily condemne the good, but the good doth not easily condemne the wicked. Most iustly therefore saith the Apostle. *Who art thou that misdeemest an other mans seruant? bee standeth or falleth before his Lord.* *Saul* breathing out mischeefe against the church of God, was suddenly called, and of *Saul* became *Paul*, of a proud Pharisee an humble penitent, of a malicious persecutor a zealous Apostle, and laboured more in his

*Basil.*

*Rom. 14, 4.*

in his vocation then all his fellowes.

*Augustine* saith, we must despaire of none as long as the patience of God doth lead him to repentance, neither he, that will not haue the death of a sinner, but that he should turn and liue, doth take him out of this life. He is a Pa- gan to day, how knowest thou but he may be a Christian to morrow? he is an vnbeleeuing Jew to day, what if to morrow he attaine to the Catholique religion? he is a Schismaticque to day, what if to morrowe hee embrace the vnitie of the Church? what if those in whom you finde all kinde of error and condemne as most desperate, shall repent before they ende their life? Therefore brethren, this doth the Apostle warne you, iudge not any man, before the time come.

This rule of the Apostle as *Augustine* noteth, condemneth the Pharisies that were in Christes time, the Catharoi that were in *Cyprians* time, the Donatistes that were in *Augustines* time, and the Martinistes of our time. They haue written a booke of Martin marprelate, I hope hereafter they wil write a book of Martin marpharisey.

For as *Augustine* noteth in a Treatise hee hath of the conflict of vertues and vices, selfe-loue giueth vs this counsell, thou art better

*Au. de verbo  
dom. ser. 129*

*August.*

better then all others in cloquence, riches, and honours, and in all giftes both spirituall and corporall, despise therefore all and make thy selfe better then all: so saith Martin, that hee is better then the Bishops and Ministers of this land.

2dy 63.35.

So sayde the false Prophettes in *Esaies* time. Stand aparte, come not neere, for I am holier then thou. But albeit Martin hath many followers, which hope by sacriledge to enriche themselues; yet let them hearken what God speaketh by the mouth of his Prophet: Beholde, I will enter into iudgement with thee, because thou sayest I haue not sinned.

3dy 35.

1. Sam. 15.  
45.

*Absolom* when hee perswaded the people to rebellyon, sayde, Oh that I were made iudge in the land, that euery man which hath anye matter in controuerfye might come to mee, that I might doe him iustice, and when any man came neere to him and did him obeyfance, hee put forth his band and tooke him and kissed him: and that hee stole the harts of the people.

As *Absolom* made the people belecue hee would doe iustice better then *Dauid*: so doth Martine make the Worlde belecue, that he will minister discipline a great deale better

better then the graue fathers of this land; and to this end he benderh himselfe to driue our Bishops out of their houses, as *Abfolom* did his father. But I pray God giue them grace to remember the tragical end of *Abfolom*, that so they by repentance may escape the like. For otherwise God will be auenged of the reproches & slaunders that haue bene vsed against Ministers and Prophets. For hee that toucheth *Zach. 3, 2.* you (saith God to his prophets) toucheth the apple of my eye.

Fulnesse of bread is another sinne that forerunneth our ouerthrow; for fulnesse of bread causeth curiositie. For then we make vs great workes, builde vs houses, plant vineyardes, make vs gardens, and plant in them ailmaner of trees; then we make cesternes of water, to water therewith the woods that growe; then we get vs seruants and maides, possession of beecus and sheepe; then we gather vp siluer and golde, and the cheefe treasures of Kings; then we prouide vs men singers and maide singers, and the delighbes of the sonnes of men. As fulnesse of bread causeth curiositie, so curiositie causeth pleasure: so that the wicked Put farre away the euill day, and approche to the seate of iniquitie, they lye vpon beds of iuory, and stretch themselves vpon their beds, and eate the Lambes of the flocke, and the Calues out of the stall, they sing

Fulnesse of  
bread, the  
sinne of So-  
dome and of  
En. land.  
Eccl. 3, 4, &c.

Amos 6, 1, &c.

2, Tim, 3, 4:

Psal, 10, 4:  
&c.

Psal. 10, 11.

1, Tim, 6, 17.

Psal, 46, 19.

Esay 40:

Psal 46.

sing to the sound of the viole, they inuent to themselves instrumentes of musicke like David; they drinke wine in bowles, and annointe themselves with sweete oynements, and no man is sory for the affliction of Ioseph. And as Paul saith, They are lovers of pleasure, more then louers of God. As fulnesse of bread causeth curiositie: and curiositie pleasure: so pleasure is the cause of security. The wicked is so proud hee careth not for God, neither is God in all his thoughtes, his waies are alwaies prosperous, therefore despyeth he all his enemies, for hee saith in his hart, I shall neuer be moued, there shall no harme happen vnto me: and againe a little after, God hath forgotten, hee hideth away his face, and will neuer see it.

This was the estate of the Sodomites, to put far from them the euil day, to giue themselves (as Christ saith) to eating, drinking, building, planting, and to voluptuousnesse, to saye they should neuer be moued nor be in danger: to trust to their riches which were *uncertaine*, to their Castles which were ruinous: to their bow which was *broken*: to their speare which was *knapt a sunder*: to their horse which was but vaine: to their hostes of men, which were but *Grasse*, to their Captaines which were but Locustes: to their Princes, which are but *mortall*: to their counsels which  
are

are of none effect.

What is the cause that the tyrantes of the earth forget the fall of *Pharaoh*? fulnesse of bread. What is the cause the idolatrous papistes of England remember not the violent death of the idolaters? fulnesse of bread. Exo. 32. 38. What is the cause that murmurers of our time, forget the fearfull destruction of the murmuring Jewes? fulnesse of bread. Num. 26. 69. What is the cause that fornicators remember not the slaughter of the *twentie and foure thousand*? Num. 24. 29. fulnesse of bread hath set this iudgement out of their sight. Why doe wee cast out of our remembrance the drowning of the whole Worlde? which was so generall, that a *dove* could not pitch her foote on any ground, fulnesse Gen. 8. 9. of bread hath set this iudgement of GOD out of our sight. Why doe wee forget *Sodom* and *Gomorra* (of the which not only *Moses* hath written, but *Esaie*, *Ieremie*, *Amos*, *Zephanie*, all the Euangelistes, and *Peter* and *Iude*) which was destroyed with fire & brimstone, in such sorte, that to this daye no grasse can growe in it, no byrd can flye in it, no fish can liue in the waters of it, no cattle on the ground, nor no man in the Countrey? fulnesse of bread hath set this fearfull iudge-

iudgement declared by *Moses*, repeated by the Prophets, preached by the Euangelistes, and inculcated by the Apostles, farre out of our sight.

Why doe we burye in obliuion the desolation of the Iewes, which was most lamentable. First, because it was in the feast of the Passe-ouer, when they were all assembled together. Secondlye, because of the domesticall sedition, for there were three Ruffians that strued in the Cittie for the gouernement, *John*, *Simon*, and *Eleazer*, and these so skirmished one with the other, that in one daye eight thousand, and in an other daye tenne thousande or more were slaine within the walles. Thirdlye, by reason of the plague which was so dreadfull, that from the fourteenth day of Aprill, vnto the Calendes of Iulv, there dyed in the pestilence a hundreth fiftene thousand and eightie.

Fourthly, by reason of the famine which was so extreame, that the husbands pulled the meate out of their wiues mouthes, the parentes from the children, the children from the parentes, the Brethren from the sisters, sisters from the brethren; they did eat haye,  
old



old leather pluckt off their targets, oxen dung,  
and pigeons dung, and a noble woman dwelling  
in a street called Batezor killed her owne  
infant to eat it, but before she killed him, she  
vttered these wordes with teares, and kissed  
him saying; o wretched childe for whom shal  
I keepe thee in warre, famin, and sedition? if  
thou goest to the Romans there is bondage,  
and before bondage goeth famine, and the se-  
ditionous wil afflict vs worse the both: woe be  
vnto me most wretched mother; I did hope  
that thou shouldst burye me, but now alas  
pinching famine (which pierceth my bowels  
and marrow) forceth me that I must bury thee  
again in my belly, whom before I haue carri-  
ed in my womb; and when she had wept and  
kissed him often, she put her child behind her  
and killed it with a dagger, & said bethou to  
me meat: to the seditious *Erinnis*, and to the  
world a fable. Fifthly, it was greecuous, because  
two thousand killed themselues. Sixtlye, be-  
cause the Senatours were put to most vile  
workes. Seuenthly, because this was all done  
of the enemies of religion. Eghtly, because it  
was in the time of haruest. And lastly, because  
of the great nūber slain, which were 110000.  
and of the captains which were 97000. what  
maketh

maketh vs I say, to forget this heauie downfall of the Iewes (which perished with famine, pestilence, the sword, and captiuiity) but fulnesse of bread.

Dauid though he repented for his whoredome and murther, yet his punishment was so great, that hee saide, *There is nothing sound in my fleshe because of thy anger; neither is there rest in my bones because of my sinne. I cause my bed euery night to swimme, and water my couch with teares. My strength faileth, and the light of my eyes euer is not my own. Yea his own Son Absalom first draue him out of his house, secondly, defloured his own wiues, thirdly, Absalom was hāged, fourthly, for one Vrias were slaine three of Dauids sonnes, Ammon, Absalom, and Adonias. Therefore well saith Dauid, My flesh trembleth for feare of thee, and I am afraide of thy iudgements.*

*Psalm. 137.*

*Psalm. 6.*

*Psalm. 138.*

*Psalm. 119.  
120.*

Dauid was afraide of Gods iudgementes, because the sworde neuer departed from his house; but we that liue in fulnesse of bread; we feare not the iudgementes of God in the slaughter of the idolaters, the destruction of the murmurers, the murther of the fornicators, the pittifull desolation of Ierusalem, the drowning of all the worlde, the burning of  
of

of Sodome and Gomorrha in the vengeance of eternall fire.

Wherefore it is beter to eate the bread of affliction, and drinke the water of teares, then to haue fulnesse of bread to fulfil the lusts of the flesh and the measure of iniquitye. And better it is to goe to the house of mourning, then to the house of ioy. And to this purpose our Sauiour Christ saith, *Woe be unto them that are full,* Eccl. 7. 4. *for they shall hunger; woe be unto you that now laugh, for ye shall weepe and howle.* For they that haue liued here in pleasure and laughter, shal goe the blacke way with sighes and teares, from God and his Angels, from saintes, from ioy and felicitie, to the fiends of hell, to suppe in the paller of darkenesse, with the Princes of horror, at the table of vengeance, in the Chaire of calamitye; with the Crowne of death vpon their head; and the diuel shal punish them vntill they crye out with Cain, Gen. 4. 13. *My punishment is greater, then I am able to beare.*

Idlenesse is an other sinne which crieth for vengeance, against which Paul thus writeth: *Wee commaund you in the name of Christ Iesus, that ye withdraw your selues from euery Brother which walketh inordinately, and not after the institution he hath receiued of vs: for ye your selues* Idlenesse the sinne of Sodome and of England. 2. Thes. 6. 8.  
E. know,

know how ye ought to follow vs, for we beha-  
ued not our selues inordinately amongst you, nei-  
ther tooke wee bread of any man for nought, for  
wee wrought with labour and trauaile night  
and daye, because wee would not bee chargea-  
ble to any of you: not but that wee had autho-  
ritie, but that wee might make our selues an  
ensample vnto you to followe vs. For when  
wee were with you, this wee war-  
ned you of, that if there were anye that  
would not worke, hee should not eat. For we  
heard that there were some amongst you which  
walke inordinately and worke not at all, but are  
busie bodies: therefore them that are such, we  
commaunde and exhort by our Lord Iesus Christ,  
that they worke with quietnesse, and eat their  
owne bread: that they maye be able to becomen

First Paul commaundeth them not in his  
owne name, but by the authoritie of Christ,  
that they should labour. Secondly, hee saith  
that idlenesse is a sinne which is a perturbati-  
on of the order of God, who hath appointed  
euery man his personall vocation, wherein  
he must stand and labour. Thirdly, idlenesse is  
contrarye to the institution and doctrine  
of the Apostle. Fourthly, hee teacheth  
them to labour by his owne example, for al-  
beit he had authoritie to reape their tempo-  
rall

all things, because he taught them spiritu-  
all, yet he would not be burdenous vnto the,  
but got his liuing with his own hands. Fifth-  
ly, he saith; That he that wil not labour, must  
not eate. *For euery man must eate the labour* Psal. 128. 2.  
*of his owne hands.* Sixtly, idle persons are bu-  
sie bodies, being most pestilent people to the  
Church of God. For a great parte of their life  
they spend in doing ill, a greater part in do-  
ing nothing, but the greatest part of all in  
medling with that, they haue nothing to do  
withall.

Of the idlenesse of Ministers, (how they  
*seeke their owne, and not these things which are* Phil. 3. 17.  
*Iesus Christs; whose end is damnation; whose* Phil. 3. 19.  
*God is their bellye, whose glorye is their shame,*  
*which minde earthly things*) Saint Paul with  
teares complaineth. Of the idlenesse of Ma-  
gistrates, how they lye vpon beds of iuorie, and  
*stretch themselves forth on their couches, and* Amos. 6. 4.  
*eate the lambes out of the flocke, and the Calues* Eccl.  
*out of the stall, and drinke wine in boules, and an-  
noint themselves with sweet ointments: and take* Bar. 3. 17.  
*their pastimes with the fowles of the aire, and ga-  
ther vp siluer as the dust: and care not for the af-* Amos 6. 6.  
*fliction of Ioseph: The prophets cry out in eue-  
ry place.*

Three great and horrible sinnes come of

Three great  
sinnes come  
of idlenesse,  
murther,  
whordome,  
and theft.

idlenesse: The first is murther, for when *Cain* was idle, he killed his brother. And idlenesse is the cause of so many fraies and bloodsheds, that are in & about London. For as the scripture saith; they lye in wait, which cannot be perfourmed without idlenesse. I would wish that yong Gentlemen and seruing men were kept from idlenesse, and then no doubt they would keep themselues from homicide. The second sinne that commeth from idlenesse, is whoredome; for *Dauid* being idle, and hauing slept on his bed, lusted after *Ber-sheba*. And it being demaunded why *Aegistus* was an adulterer, it is answered he was an idle person. Take away idlenesse, and loues arts will be at an end. No maruel therfore if there be such whoring in England, sith there is abundance of idlenesse. All our vaine Ballades and wanton books whence come they but from idlenesse? Learned men haue noted seauen causes of whordome. First, original sin; secondly, the outward sence; thirdly, the temperature of the bodie; fourthly, the diuel; fifthly, conuersation with women; sixthly, idlenesse, seuenthly, the memory of women. The diuel the causeth idlenesse, idlenesse causeth vs to remember women, remembrance causeth concupiscence, & concupiscence causeth adultery. The  
third

7. Causes of  
whordome.

third sinne that commeth of idlenes is theft.

Enter not (saith Salomon) into the way of the Pro. 4. 19. 20.

Wicked, and walke not in the way of Wicked men,  
for they cannot sleepe vntlesse they haue done euill,  
and their sleepe departeth except they cause some  
to fall; for they eate the bread of wickednesse, and  
drinke the wine of robbery. Idlenesse causeth

pouerty, pouerty famin, & famin causeth rob-  
bery: & therfore Solomon praieth, *Giue me not* Pro. 3. 8. 9.

pouerty, nor riches, feed me with foode conuenient  
for me, least I be full & deny thee, & say who is the  
Lord? or least I be poore and steale, and take the  
name of my God in vain. Wherefore as you haue

made many lawes against murther, whoredō,  
and theft: so I pray you make seuerelawes a-  
gainst idlenes, for al idle persons are either bu-  
sif bodies, murderers, adulterers, or theues.

Christ reprobuing those that stode idle in the  
market place said; *Why stand ye heere all day*  
*idle?* Mat. 21. 6. Rhabbanus in Mat.

thus. First he reprobeth them for the want of  
reason, o thou sluggard, thou deformed mon-  
ster, I speake to thee, thou hast the bellye of  
an ostrich, the throat of a dragon, the thighes  
of an elephant, the feete of a cammel, the legs  
of an Asse, and the head of a Cowe: hea-  
uen and earth doe mooue, and euery crea-  
ture, the Plannettes are turned about with,

› their maker, the starres doe shine, the windes  
 › doe arise, the riuers doe runne, the fire  
 › doth enflame, the earth doth fructifie, the  
 › trees doe budde, the birdes doe sing, the  
 › beastes doe seeke their praie, the fishes doe  
 › search the bottome of the Sea; all thinges  
 › doo as they bee made, onely thou remain-  
 › nest vnmoueable, to whose care all thinges  
 › are subiect. Thy creator hath commaunded  
 › that whiles thou hast time, thou shouldest  
 › worke. The Angels thy watchfull keepers  
 › inuite thee, the diuels doe mocke thee: a-  
 › rise therefore O sluggard and goe to the em-  
 › met and learne wisdom of him; for whi-  
 › lest the Haruest is, hee gathereth the best  
 › graine and layeth them vp in his house, he  
 › reparereth the decayed places, that hee may  
 › exclude the Winter stormes. This sommer  
 › our Haruest is our life: the Winter shall be  
 › of three moneths, in the poynt of death,  
 › in the day of iudgement and in deepe hell,  
 › in all which shall happen fearesfull tempestes.  
 › Arise therefore O sluggard, and gather the  
 › graines of grace.  
 › Secondly, he reproveth the in regard of the  
 › necessitie of the place agreeing; for as in hea-  
 › uen al men shal rest, and in hell all suffer, so in  
 › earth all must labour. Christ saith. *My father*  
*worketh*



*The erie of England.*

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*woorketh hitherto, and I woork: and Saint Paul saith; The spirit it selfe maketh requeste Rom. 8. 26. ]*  
*for us with sighes that cannot bee exprest.* No-  
ah planted a vineyard; Abraham, Isaac, and  
Jacob were shepherds, the iudges sate in the  
gates and ministred iustice, the kings and va-  
liant captaines fought the Lords battailes, all  
the people of G O D in this life haue either  
laboured in manuell artes, or in teaching, or  
in gouerning, or in counselling. For the  
Church is a vineyard, wherein are diggers and  
deluers; a Haruest wherein are labourers; a  
ship wherein are either painfull Marriners, or  
fighting souldiers; a house, wherein euery  
one hath his ministerye; a bodie, wherein  
every member hath his office; here therefore  
to stand idle, is a great shame.

Thirdly, they are reprehended in respect  
of the strength of their bodies: *Why stand ye?*  
Impotent persons as *Lazarus* was, lye at  
the doores and cannot stande, therefore  
they are to be refreshed by others: but those  
that haue a sound minde in a sound bodie,  
they ought not to stande idle, but to  
walke in their vocation honestlye. Stan-  
ding water soone stincketh, so idle persons  
are an abhomination to the Lord: Iron that  
lyeth still, rusteth; so idle persons giue them-

selues either to murder, whordome or theft. Therefore as an idoll is a vaine and abhominable thing, which hath eies & yet seeth not, eares and heareth not, a nose and smelleth not, feete and walke not: so to see a man whose wit is pregnant, and bodye strong, to be vnexercised both in minde and bodye, is a sin not to be suffered in the common wealth, or in the Church of God. For as the tree that beareth no frute is to be hewen downe and cast into the fire: so the man that is vnprofitable to the Church of God, shall by the axe of Gods iudgement, be hewen downe and cast into hell fire, though he were the highest cedar in Libanus.

Fourthly, hee reproveth them in respect of the time, for the day is appointed to labour, and the night to rest: *The sunne ariseth, the Lyons retire and couch in their dennes, then man goeth forth to his worke and to his labour: So this being the daye of saluatiō, and the time accepted: wee ought while wee haue time to doe good.* Mans life is but shorte: First, because we should withdraw our loue frō the world: secondly, that we might not be weary of well doing: thirdly, that we should not spend our life vnprofitable: fourthly, to shew the loue of God, who for a daies labour giueth vs the pennie

*Psal. 104. 24.*

*2: Cor. 6. 3.*

*Gala. 6. 10.*

pennie of eternall life: fiftly, hereby we learn that God hath chosen man to eternall life, because hee would suffer him to be heere but a little while: sixtly, that we should make very great haste to enter into our rest. As therefore man will labour earnestly and diligently that hee be not preuented with the night, so will the godlye also labour earnestlye in their vocation in this precious, short, and irreuocable time of their life, because after death there is no daye, but night, no time accepted, but the daye of vengeance.

Fiftly and lastly, the idle are reprovved for the continuance of time, *all the daye*: wherefore it is a shame for a Christian man to be idle in the church of God: a greater shame to be idle in the time of the Gospell, but to be idle all daye is the greatest shame in the worlde. If you will not come into the vineyard at the sixt houre, come in at the ninth: if not at the ninth houre, come in at the eleuenth houre: but if you wil come neither at the first nor last houre, then shall you neuer receiue the reward of euerlasting life: they that came in at the last houre shall be first, but they that came not in at all, were refused as loyterers, and condemned as vnprofitable,

vnprofitable, or rather abhominable repro-  
bates.

Vnmerciful-  
nesse to the  
poore, the  
sin of So-  
dome and of  
England.

Mat. 25. 40.

Vnmercifulnesse to the poore is a sinneal-  
so that procureth the wrath of God vpon  
vs. For as God only giueth vs all that wee  
haue, and giueth it to vs freely & abundant-  
ly beyond our desert or desire: so God wil-  
leth vs to feede the hungrye, to giue drinke  
to the thirstye, to cloath the naked, to re-  
deeme the prisonner, and to visite the sicke,  
promising that what we giue to those, we  
giue to his brethren: and therefore wee are  
to ponder first, what a dignitie it is to be  
a brother to Christ; secondly, that all things  
are ours; thirdly, we are hereby made con-  
formable to Christ; fourthly, wee that are  
mercifull excell the Angels; fiftlye, that  
this brotherhood doth excell all carnall co-  
gitation.

If then God being bountifull vnto vs,  
we are vnkinde to our brethren, we are iust-  
ly condemned to eternall fire: first, because  
of the facilitie of the petition, for what doth  
he aske? a peece of bread, a cup of drinke,  
an olde garment, or a peece of siluer:  
who will denye this to the hungrie, thirstie,  
naked, or captiue brother of Christ? second-  
ly, because of the misery of him that asketh,  
for

for he is poore, thirstie, naked, or a prisonner. Thirdly, because of the compassion of nature that should bee in vs, for hee is a man, and therefore we must weigh who asketh, what he asketh, and of whome. He that asketh is a man, so art thou: he is fraile, so art thou: hee is miserable, so art thou: what doth he aske? bread, drinke, a garment, or siluer, which is none of thine; for thou art but a steward of it: But thou being a sinfull man dost begge of God, and thou beggest righteousness. Now if thou being a man dost deny thy equal, when he asketh that which is not thine: how darest thou being far inferiour to God, aske of him righteousness or mercie? thou wilt not giue to thy neighbour temporall things, how shall God giue to thee eternall things?

The fourth thing that should moue vs to mercie, is the desire of the promise: for God promiseth vs a kingdome: *Come* (saith Christ) *ye blessed of my Father, inherit ye the kingdome prepared for you before the foundations of the worlde: for I was hungrie, and ye gaue me meate, I thirsted, and ye gaue me drinke, I was naked and ye clothed mee, I was a stranger, and ye lodged me, I was sicke, and ye visited mee, I was in prison, and ye redeemed me. The kingdome of God (which in dignitie is highest,*  
in

Mat. 25. 14.  
&c.

in libertie free, in peace secure, in honor glorious, in cleanness pure, in societie of angels ioyous, and perpetuall in the affluence of riches) the influence of pleasures, and the confluence of all Saints, is promised for a peece of meate, a draught of drinke, a nights lodging, an old garment, or a peece of siluer. Is not hee a wise marchant, that changeth lead for golde, a copiehold for an inheritance, and for a house a kingdome? so doe all those that be mercifull to the poore.

The fift thing that should moue vs to mercifulnesse, is the dignitie of the receiuer: for whatsoeuer ye giue to the poore, yee giue to Christ. We ought to giue to the poore for his owne sake, for our sake, and for Christes sake: for his owne sake, because if he be in the state of grace, hee is the childe of God, if hee be a sinner, he is the workmanship of God: and therefore albeit he is to be punished, because he is an offender; yet he is to be pittied because hee is a man, and hee must see in vs the worke of mercifulnesse, that hee may glorifie our Father which is in heauen. For thy owne sake also thou must be mercifull: For *Blessed are the mercifull, for they shall obtaine mercie: and there shall be iudgement mercilesse to him that sheweth no mercie: but if thou wilt not*

Mat. 5. 7.

1 am. 2. 13.

not doe it for his sake, nor for thine owne sake, at least wise doe it for Christes sake, who saith: *In as much as yee haue done it to one of* Mat. 25. 40  
*the least of these my brethren, yee haue done it vnto me:* for Christ reckoneth it giuen to himselfe, whatsoeuer is giuen to the poore. What a dignitie then is this for vs, which in-deede are but dust, earth and ashes, to be accounted giuers vnto him, which is the giuer of all things?

The sixt thing that should moue vs to mercie, is the superabundance of honor, because Christ dooth vouchsafe to receaue meate, drinke, and lodging at our handes. If the Queene of England should acknowledge her selfe to haue receiued at our handes, meate, drinke, raiment, or silver, were we not greatlye honoured? how much more when the sonne of God, King of kinges, Lord of lords, and God of gods: doth so magnifie vs, that hee acknowledgeth himselfe to be indetted vnto vs, when we doe but our dutie?

The seuenth thing that should moue vs to mercye, is the iustice of the gift, for his owne thinges hee accepteth at our handes, as though we had giuen them: hee giueth vs bread, and yet hee saith, we giue him bread;  
he

hee feedeth vs, and yet hee saith, we feede him; hee giueth vs wine, and yet hee saith, wee giue him drinke; hee giueth vs houses, and yet hee saith wee lodge him; hee cloatheth vs, and yet hee saith wee cloath him; hee healeth vs when we are sicke, and yet he saith, we visite him; hee deliuereth vs being prisoners, and yet hee saith, we haue redeemed him. Thus the Lord of all things maketh himselfe a seruant, the owner of all the beastes of the Forrest maketh himselfe hungry, and he that saith: *Gold and siluer is mine*, maketh himselfe a beggar to proucke vs to mercifulnesse.

Agge. 28.

Now because neither the facilitie of the petition, nor the miserie of the afflicted, nor the cōpassion of nature, nor the desire of the promise, nor the dignitie of the receiuer, nor the superabundance of honor which hee giueth, nor the iustice of the gift can moue vs to be pittiful to the poore, therefore it is the sin of Sodom which was burned, & the sin of Ierusalem which was sacked, and the sin of this iron age, which shall be condemned.

Vnder the name of the poore, are meant the ministers of God, poore scholers which are the seede plot of the Church, poore soldiers, poore impotent men, as *Lazarus* was,  
sicke



sicke men, prisoners and banished men: to be vnmerciful to these is the sinne of Sodom, and a sinne that neuer leaueth crying to God, till it hath brought downe on the mercilesse extreame damnation: For wee should loue them, and we hate the; we should heare the, and we stop our eares; we should visit them gladly, and wee disdaine them: wee should speak to them gently, and we speake roughly; we should haue compasfion on them, and we are incompasfionate towards them: we should do them good, and we do them harm: we should defend them from euill, and wee smite them. Are we mercifull to the poore ministers in these daies? do we giue, or rather pull away from them? what mercy is shewed to poore scholers in Oxford or Cambridge? what releefe haue souldiers? who refresheth the bowels of hūger-starued *Lazarus*? where these are spoiled or despised, there God himselfe is spoyled and contemned.

If these shall be condemned that will not giue their owne, what shal those be that take away from the poore? what shall become of our Martinistes, that abhorre Idlenes, and commit sacriledge? what shall become of the rants of England, which ioyned house to house, and land to land, that there may be no dwelling  
for

Rom. 1. 12.

Esay. 5. 8.

Michij. 2. 3.

for the poore? as wee see in manye desolate places of england. What shall befall them which grinde the faces of the poore, and bray them as it were in a mortar? What vengeance shal they receiue, which hate the good and loue the euill, and plucke off their skins from them, and their flesh from their bones, and they eat also the flesh of my people (saith God) and slay off their skinne from them, and they breake their bones, and chop them in peeces as for the pottage, and as flesh within the cauldron. Martin findeth fault that a Minister should haue two benefices, but for a nobleman or Gentleman which hath fixe hee reprehendeth it not. The Ministers (saith he) ioine house to house, there be those in England that haue & doe dayly pull downe houses, wherein haue beene families like flocks of sheepe, & now there is nothing but a shepheard and his dogge: for the fruitful land is become a wilderness. What is the reason, he reproveth the ministers so sharply, and leaueth the other vnreproved? *rete non tenditur accipitri nec miluo, his qui malefaciunt nobis: illis qui nihil faciunt, tenditur*: the net is not laid for the hawke or the kite, or the one that do ill; it is laid for them that do no harme. So no man speaketh against him that committeth sacriledge, Vsurie, violence and oppression;

lion; which burne up the vineyard, and haue the spoile of the poore in their houses; and build up Sion with blood: as a cage is full of birdes, so are their houses full of riches gotten by deceit, thereby they are become great and rich. Vnmercifulnesse is the sinne of Sodome, much more is rapine, and sacriledge, violence and vsurie. All these are in England, therefore perpetuall desolation is at hand, Will ye see the guilt of sinne? remember *Cain* wandering. Will yee see the fury of sinne? remember *Saul* raging. Will yee see the feare of sin? remember *Baltasar* trembling. Will yee see the ignominie of sinne? remember *Haman* hanging. Will yee see the end of sinne? remember *Sodom* and *Gomorrah*; and the countries round about burning in the vengeance of eternall fire for euer.

The sinnes of Sodome were not onely manifest and many, but also exceeding great, and so are the sinnes of England. Sin is aggravated  
 1. by the multitude of sinners: 2. by euil examples in Magistrates, ministers, and fathers: 3. by impunitie: 4. by encouragement in euill: 5. by studie to do mischief: 6. by perseuerance in sinnes. In Sodome there was multitude of offenders, for they did offend all; of euery age, as children, young and old men, of euery

F

lexe,

Esay. 3. 14.  
Abac. 2. 12.

Ier. 5. 17.

The sinnes of  
 Sodome are  
 exceeding  
 great, and so  
 are the sinnes  
 of England.

sexes, as men and women; & of euerie estate; as the magistrate and subiect, the priest and people, the maister and seruant, the father & sonne, and the husband and wife.

Children  
haue excee-  
ding great  
sins.  
Psal. 22. 31.

First, for our children (I tremble to speake it) being our *seede that should serue the Lord after vs*: as soone as they are borne they are so accustomed to blaspheme, that they fill euerie streete, euerie house, and every high way with it: and if it be true which the wise man saith: that the plague of God departeth not from the house of the sweare: then no doubt it will fall vpon the posteritie of our English nation.

Eccles. 12. 7.  
Yong men  
haue excee-  
ding great  
sins.

Secondly, for yong men which should remember the Lord in the daies of their youth, their heads are full of drunkenesse, their eyes full of adulterie, then tounge full of filthy communication, their eares full of ribaldrie, their handes full of blood, their feete runne to vanitie, their vnderstanding is blinde, their affection froward, their heart is lewde and vnsearcheable. If they learne not this lesson, out of the Psalmie *O remember not the sinnes of our youth, But according to thy mercie thinke vppin vs*: they must learne this lesson to their confusion, *distraction and conuul-*

Psal. 25. 7.

Psal. 14. 3.

mitie

mitie is in our waies, there is no feare of God before our eyes.

Concerning olde men, they should be sober, graue, modest, sound in faith, charitie and patience. They should be sober, and they are giuen to drunkennesse; chaste, and they are giuen to wantonnesse; discreete, and they are most foolish; sound in faith, and they are as ignorant as horse and mule; in charitie, and they are full of enuie; in patience, and they are most waiward.

*Tit. 2. 2.*  
Olde men  
haue exceeding great  
sins.

You haue heard of euery age, now shall you heare of euery sexe, that is of men and womē. It hath bene an ancient strife whether is the most excellent creature, the man or the woman; but now they striue whether may excel other in vitiousnesse. For men are recusant Papists, so are women; men are murderers, so are women, for they murder their own infants, men are adulterers, thecues, slaundersers, and couetous persons, so are women. In *S. Peters time* wines were so subiect to their husbands, that they which obeyed not the word, might without the word be won by the conuersation of their wines, whilest they behelde their pure conuersation, which was in feare. In *Paules time* Lois and Eunice brought up *Timothie* in the

Men and women  
haue exceeding  
great sins.

*1. Pet. 3. 1.*

*2. Tim. 3. 15.*

Luke 8.23.

Word of God. In Christes time *Mary Magdalene* out of whome went seauen diuels, and *Ioanna* the wife of *Chirza* Herods steward, *Susanna* and many others ministred vnto Christ of their substance. Though *Nabal* was a churle, yet *Abigail* his wife was a veruious woman. But in our daies it is as it was in Sodom; children, yong men and olde, yea men and womn, all do sin, they sin often, and they sin greuouslye.

Magistrates  
haue excee-  
ding great  
finnes.

Exo. 18.21.  
1st. 4.22.

Now let vs looke into all estates; magistrates should be wise, feare God, loue the truth, and abhorre couetousnesse. But our magistrates are wise to doe euill, to doe well they haue no knowledge. They should feare God, and they feare man; they should deale vprightlye, and they turne iustice into oppresion; they should abhorre couetousnesse, and they ioyne house to house, & land to land, & they eate vp the poor like bread. The foundation then of our common welth being feble, the walles of our vineyard being tottering, and the hedges of our Church being broken downe; what is to be looked for but a speedie & fearful destruction.

Num. 12.3.  
1. King 4. 34.  
Ileb. 1.1.

Magistrates are called Gods, to shew that they should be meek, wise, iust. They are called Gods for the aduancement of their vocation: for as *Iacob* called *Ioseph* sonne after his owne

owne name, so God to honor magistrates calleth them after his own name; because neither the loftinesse of their estate, nor the pleasures of this life, nor the tempestes nor troubles of this dangerous worlde, nor the flatteries of the wicked should make them to peruert iustice: but Gods law should be their law, Gods honour should be their honour, Gods kingdome should be their kingdome, and Gods enemies should be their enemies. And therefore the wicked may not be spared either for loue of friend, hatred of enemie, desire of reward, or feare of superiour. To be called Gods seruant is an honorable title, to be called disciple of Christ is more honorable, and to be called the sonne of God most honorable; but to be called God, this is a name, then the which there can not be a greater. Men may be called noble of their parents, and learned of their artes: but to be called Gods is a nobilitie that cometh of vertue: therefore for a God to be a briber, scoffer, swearer, lyer, drunkard, or vsurer, is a most absurd thing. *Should such a man as ? sue?* saith *Neh. 6. 11.* (Nehemiah) the Prophet: So, for a magistrate to be a couetous God, an idoll God, or a bellie God, is a great shame. For as *Dauid* excelling *Saul* in vertue, was chosen to be king, and *Saul* reiected, so the wicked shalbe humbled, and  
the

the vertuous exalted. Now because our higher powers haue in them base villanies, our Fathers are tyrants, our heads are giddy, our men are beasts, and our Gods diuels: it is a fearfull token of our future desolation.

Subjects haue  
exceeding  
great finnes.

Pro. 8. 15.

Iude 10,

As the Magistrates haue finnes exceeding great, so haue the priuate men. Saint Paul willetth vs to submit our selues to our magistrates; which subiection containeth 5. things: firste, that wee acknowledge them to be appointed our gouernours from God, for hee himselfe saith, *by me kings doe raigne*: Secondly, that wee should yeelde them reuerence with feare: 3. that we should obey thē in the simplicitie of heart: 4. that we be thankfull vnto thē in heart & deed: 5. that of all the Princes actions we giue a gentle interpretation. For as a bitter medicine doth oftentimes more good then a sweete: so the actions of Princes, whether they like or dislike vs, ought to be gently interpreted. But wee thinke not our gouernors to be aduanced by God; for if we did, then should wee reuerence them; but wee as beastes void of reason, speake euill of them that are in authoritie: And for reuerence we render contempt, for obedience, murmuring; for thankfulness, ingratitude: and like



like busie bodies, we giue a sinister interpretation of all publike actions. Euen as the people murmured against *Moses*, so doe we against her maiestie: and the reason is, euery man is wise in his owne conceites, euery man will bee a head, euery one a teacher, euery one a reformer; no man wil be a member, a learner, or a Disciple. Heereof the Prophet *Esay* prophecied long before: *Children shall presume against the ancient, and the wise against the honourable.* Esay 3.5. If this saying were true in the Prophets time, it is most true in our time. This was the wracke of Ierusalem, and this will be the ruine of England. For our young diuines being children in vnderstanding (making themselues to be Doctors of the lawe, and yet vnderstanding not what they speak, or whereof they affirme) do speak against the fathers of the Church, not onely with permission, but with approbation and applause. And if they shal be thus dealt withall that are *worthie of double honour*; then others may think also, that their honours will fall to the dust.

Concerning the Ministers of our lande, which should be *the light of the world and the salts of the earth*; how darke, and vsauerye

1. Tim. 5. 17.

Ministers  
haue exceeding great  
sinnes;

Mat. 23. 14.

Zach. 11. 17.

Ioh. 10. 5.

Ioh. 10. 8.

Ioh. 10. 12.

are they? for some are idols, some are strangers, some are theeves and robbers, some are hirelings. The idol shephcard is an abomination; the stranger they know not; the theefe and robber doth kill and destroye, the hireling doth flie when he seeth the wolfe comming. There be many false Prophets, and false Christes, and shall shew great signes and wonders to deceiue the very elect, if it were possible. Yea as Paul saith, All seek their owne, and not those things which are Iesus Christ.

Mat. 24. 22.

Phil. 2. 21.

Which of our Bishops or Cleargie, doth exhibit to the maintenance of poor schollers in Oxford or Cambridge, being the seminary of the Church of God? I know many fine wits and yong men of good hope, who for want of exhibition, must either applye themselves to be seruingmen, which is not well; or else goe to Rhemes which is worse; or else to Anabaptistlicall Schismaticques, to trouble the peace of the Church, which is worst of al. The noble and wealthie of this land shalbe iustly condemned, for that they haue not bene bou- tiffull to the professors of learning; but most iustly we of the spiritualie; for hauing beene nourished our selues by this godly meanes, yet we neglect the doing of so honorable and necessary

cessarie an action. Albeit therefore many haue  
great liuings, yet as *Paul* saith, they haue it *but* 1. Cor. 9. 14.  
*to liue*: to liue saith *Bernard*, not to be rich, not  
to be proud, not to be wanton, not that hee,  
should build great pallaces, not that he should,  
aduaunce his kinred with the wealth of the  
Church, nor marry his Nephewes, his Sonnes,  
and his Daughters with the Church goods.  
Two thinges I note out of this saying of *Bernard*,  
the one that Bishops had Sonnes and Bernard.  
daughters, and therefore were married, against  
the Papiſts; the other is, they had great welth,  
against the Martinistes: to vse these thinges is  
lawfull, to abuse them is vnlawfull.

Finally, some of our Ministers are as coue-  
tous as *Ahab*, some as full of scoffing, as *Ismael*,  
some as wanton as *Salomon*, some as traiterous  
as *Judas*, some as ignorant as an asse, and some  
as ambitious as the diuel.

*Chrysostome* saide. If thou seest a tree that Chrysostom.  
beareth no fruite, the cause is in the root; so  
where the people liue wickedly, the cause is  
in the Ministers. For either they are so igno-  
rant they cannot, or so fearefull they dare not,  
or so slouthfull they will not doe their dutye.  
And therefore he saith, many in name, and few  
in deede; and in his eight Homily vpon the  
third

third of the Actes, hee maruellet that any of vs do enter into the kingdome of heauen: for as the parrets spake the wordes of men, so we speake the wordes of the Apostles; and not only our wordes are vaine, but our workes are abhominable.

Concerning the hearers of the worde, from some the Diuell stealeth the word out of their hearts, others are choaked with the cares and pleasures of this life, others are so hard hearted and impenitent, that a man were as good preach to the incensibile stones, as to them. We are commaunded not only to heare the word, but to vnderstand it; *Heare and vnderstand*, saith Christ; neither should we only vnderstand it, but laye it vp in our heart; and therefore *Mary* is commended, that she *kepe all Christes sayings in her heart*. And we should not onely loue the word, but be doers of the same.

But some will neuer heare, as our Papistes; some doe heare and not vnderstand, as the ignorant; some vnderstand the word, but loue it not, as the hypocrite; some doe heare, vnderstand, and loue it, but are not doers of the word, as vaine Gospellers.

2. Tim. 4. 2. 3. *Paul* saith, *Preach the word, be instant in season and*

Zach.  
Ioh. 1.  
Ioh. 1.  
Ioh. 1.

Hearers  
Mat. haue exce-  
ding great  
sinnes.

Phil

Mat. 15. 10.

Luke. 10. 51.

Iam. 1. 21.

and out of season, improue, rebuke, exhorte with all long suffering and doctrine; for the time will come, when they will not suffer wholesome doctrine, but hauing their eares itching, shall after their owne lustes get them a heape of teachers.

Learned Diuines haue noted eight causes of heresies: the first is ignorance, which indeede is the mother of seductions. For ignorance is not onely destitute of vpright iudgement, but also is in danger of the wickednesse of deceitfull men, and therefore the Apostle commandeth, Brethren be not children in vnderstanding, but as concerning maliciousnesse be children. The craftie Papists therefore which got both gaine and Lordship ouer the people, did care by all meanes to keepe the deceiued multitude in ignorance. Secondly, a wa-  
uering mind followeth this ignorance; whereby it commeth to passe, that they which are children in vnderstanding, are carried about with euery blast of vaine doctrine. This wa-  
uering the Apostle reprobeth, Hee gaue some  
to be Apostles and some Prophets, some Euange-  
lists, and some Pastors and teachers, for the ga-  
thering together of the Saintes, for the worke of  
the ministry, and for the glorification of the bodie  
of Christ, till we all meet together in the vnitie of  
faith,

1. Cor. 14. 22.

Eph. 4. 11.  
&c.

Zach.  
Joh.  
Joh.  
Joh.

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## The crie of England.

faith, and knowledge of the same God, unto a perfect man, and unto the measure of the age of the fullnesse of Christ. That we henceforth be no more children, wauering, and carried away with euerie winde of doctrine by the deceit of men, and with craftinesse, whereby they lye in waite to deceine. This ignorance therefore and wauering of minde, doth open the doore to all heresies and errors, and maketh the vnskilfull multitude to follow heretiques & deceitfull men. Thirdly, where the vice of curiositie taketh effect, there euery hereticall deceit preuaileth: for alsoone as any new or vnaccustomed thing is taught, they which are curious, desiring to know what it is, doe greedily heare, read, and entertaine it.

Fourthly, this happeneth to them which are as it were slaues to their lustes, when they heare a doctrine pleasing their desires, by and by they note it, and apply both their eares and their heart to it. Of this the Apostle foretold; For the time will come, when they will not suffer wholesome doctrine, but hauing their eares itching, shall after their owne lustes get them an heape of teachers, and shall turne their eares from the truth, and shall be giuen unto fables. Sound doctrine to the corrupt fleshe languishing in desires,

He  
Mat ha  
din  
fina  
Phi

Mat.

Luka

Iam.

2.Tim. 4.3.4.

2.Tim.

desires, is as a medicine to a sick man: for euen as a faithfull Phisitian is greuous to a sicke man, forbidding him those things which he greatly desireth, and commanding him those things which are contrary to his desires; and as a deceiuer is acceptable, who regarding his own profit, yeeldeth to his desires: in like maner the Apostle did foresee that the doctrine of truth would be greuous to carnall men, and seruants of their own lusts; & therefore they would turn away their eares from it to false teachers, & their fables (being not grieuous but ioyous to the flesh) they shuld greedily embrace. 5. Whosoever hath such itching eares, they are alwaies vnstable. 6 S. Peter saith; that *unlearned and vnstable men peruert the scriptures vnto their owne destruction*: for they are lighter then a reed & moued with every wind. 7 Ignorance therefore ioyned with a desire of noueltie, being coupled with instabilitie, maketh the simple people to receiue chaffe for wheate, drosse for gold, vineger for wine, poison for meat, & falshood for truth. Some hearers are compared to stones, they profite nothing; some to thornes, they choake the seede which is in them with voluptuousnesse; some to Swine, for they raile against the Preachers:  
some

2. Pet. 3. 16.

some to dogs, for they are willing to deuour vs. This froward and crooked generation that despise the word and kil the prophets that are sent to them, shal haue their house desolate.

Fathers haue  
exceeding  
great sinnes,

Fathers also haue exceeding great sins. For fathers owe to their sons. 1. loue; 2. diligēt education; 3. wise gouernement; that they be not corrupted either with too much cockering, or with ouermuch austerity; 4. to bring vp their children in good arts & godlines; 5. to correct them if they do not their duty. But our parēts in steed of loue vse fond affection: and for gouernment we may say as *Themistocles* saide, I rule Athens, my wife ruleth me, and my child ruleth my wife: and wheras they should be instructed in good artes and in pittie, they are instructed in carding, dicing, dancing, hawking and hunting. Lastlye, where they should correct their children for offending, they reioyce in their wickednes. *Iob* and *Jeremy* did curse their father that did begethē, and the mother that did beare thē, because they were borne to such trouble and miseries: but the children of our time wil curse their parentes because they are nourished vp in wickednesse for the tormēt of hell, which are ceaseles, endlesse, & remedles. Fathers wil teach their sons

to



to haue their barns full of corne with the *rich* Luke 12.  
*man*, their purses full of mony with the rich  
 glutton, their houses ful of plate with *Ezechi-*  
*as*, their backes full of gorgeous apparrel with  
*Herode*, their table full of daintye dishes with  
*Assuernus*, but they are vnfurnished of all kind  
 of vertues and heauenly graces: and therefore  
 though they & their parents spend their daies  
 in wealthines, yet in a moment they go down  
 to hell.

Children owe to their parents, first the loue  
 of the heart, and they wish them dead to haue  
 their goods; secondly honor, and they disho-  
 nour their parents; thirdly sustentation in ne-  
 cessitie, and they rob their parents; fourthly  
 seruice in all obsequies, & they are rebellious;  
 fifthly reuerence in words, and they are taun-  
 ters: sixthly obedience in honest things, and  
 they are disobedient; seuenthly pardon in of-  
 fences, and they like *Cham* discover their Pa-  
 rents shame; eightly tolerance in aduersitye,  
 and they refuse to acknowledge their parents;  
 Therefore noble houses are decayed, the poste-  
 ritye of the rich are brought to scarfitie, the  
 extortioner consumeth their wealth, and hor-  
 rible is the end of the vnrighteous generati-  
 on, For either with *Absolom* they are hanged,  
 or

Children  
 haue exco-  
 ding great  
 finnes.

90

*The crye of England.*

or with the Sonnes of *Eli* they are slaine; or with the sonnes of *Iob* their braines are dashed out; or with the sonnes of *Saul* they are be-headed; or with the children of *Ierusalem* they are brought to a perpetuall desolation. To tel here how some are scoffers with *Ismael*; some adulterers with the sons of *Eli*; some bribers as the sonnes of *Samuel*; some theeves as the sonnes of *Achan*; some gluttons as the sonnes of *Iob*; some Atheists, neither seruing God, nor honoring the Magistrate, nor louing the Minister, nor reuerencing the aged, nor obeying their father, nor submitting themselues to their mother, nor pittying the poore, nor regarding their consanguinitie, were too long for me to speak, and tedious for you to heare: only this I say, our children are the children of wrath and of endles destruction for the most part.

Euil example  
of Magistrats  
maketh sin  
exceeding  
great.

Euil example of Magistrats, Ministers and Fathers, are another meanes to aggrauate sin. For when *Israel* coupled himself to *Baal Peor*, the Lord being angrye saide thus to *Moses*. Num. 25. 4. *Take all the heads of the people and hang them up before the Lord against the sun, that the indignation of the Lordes wrath may cease from Israel.* Magistrates should be men noble

ble in birth, in knowledge and in vertues. As they haue a crown of pure gold, so must they shine in puritie to their subiectes; as they are deckt with precious stons, so must they shine in excellent vertues; as they weare chaines of gold, so they must be endued with wisdom, iustice, fortitude and temperance; as they haue a scepter, so they may not be dēd from iustice to opprellion, or from clemencie to foolish pittie. They are the Sun of the cōmon weale, therefore if they be darkened, there must needs followe horror and confusion: they are the heart of the political bodie, if they be poysoned with the venome of sinne, the whole body must needs be infected to death. *Ieroboam* made all the people to commit idolatry; *Baasha* slew *Ieroboam* and al his house, and lest none aline, because of the sinnes of *Ieroboam* which he committed, and wherewith he made *Israel* to sin by prouocation. So is it written of *Baasha*, that he made all *Israel* to sin. But *Baasha* and all his posteritie were destroyed for it. *Zimri* also was burnt, because hee walked in the sinnes of *Ieroboam*, and made all *Israel* to sin. *Omi* also walked in the sins of *Ieroboam*, and made al *Israel* to sin. The like may be spoken of *Ahab* and of other wicked Kings: for

1. King. 13. 30.  
9. &c.

1. King. 16. 11.

1. King. 16.  
18. 19.

1. King. 16.  
26.

there are many causes why they fall: 1. the looseness of their estate, because they have none to controule them; 2. the abundance of all things; 3. the delights which they have in this world; 4. their libertie because they are above all, and subiect to none; 5. the example of wicked gouernors; 6. the troubles of worldly thinges; 7. flatterye, then the which nothing is more pernicious. The euill example of Ministers doth likewise make sin heinous, for the Minister must be an example to his flock, and zealous of good workes: but if hee be either a proud person and louer of preheminance, as *Diotrophes* was; or a louer of the world, as *Demas* was; or a couetous caitiffe as *Indas* was; or a false Prophet, as were those that fed at the table of *Iezabel*; the (no doubt) but they draw the people from religion to superstition, from the spirit to the flesh, from Christ to the world, and from God to the diuell. If there be a tree withered (saith *Chrysostome*) the fault is in the roote: so if ye see the people irreligious, the fault is in the Ministers, and this is a true saying in *Augustine*, *Gregory* and *Bernard*; He that liueth ill in the sight of those ouer whome he ruleth, as much as in him lyeth killeth them; for whose life is abhominable, his doctrine cannot

Euill examples of ministers maketh sin exceeding great.

*Chrysostome.*

not

not be acceptable.

There are three things necessarye for a Preacher, knowledge which is noted in the booke sent to *Ezechiel*; eloquence which is noted in the hot cole that purged *Esay*; holinesse of life, which is noted in the hand sent to *Jeremy*. If a Preacher lacke knowledge, hee is an idol; if hee lacke vtterance, hee is an infant; but if he lacke holines of life, hee is a diuel. It sorroweth me to thinke of the Ministers of England, for either we neuer learne to speake, which is slothfulnesse; or else we speak before we learne, which is rashenes; or else we learn & neuer speak, which is idlenes; or els we speak to please itching eares, which is flattery; or else we speak falsely against the truth, which is impietie.

The euil example therefore of the Ministers which haue gifts giue them from aboue, to gather together the body of Christ, and yet do scatter: which should build vp the house of the Lord, and do destroy it, which should sow the pure seeds of the word of vnitie, and they sow the darnel of dissention, is an other heinous crime which pronoketh to eternall destruction.

The like may be said of Fathers, who parti-

Ill example  
of Father  
maketh sin  
exceeding  
great.

cipate the name of God our eternal father, because they should beget vs in the worde of truth bring vs vp in the feare of the Lord, and by their example teach vs to worshippinge our God, and serue him in holines & righteoulnes all the dayes of our life. But (good Lord) how far are we from this dutye? for we bring them vp in dancing, dicing, and daliance, not in religion; we teach them to oppresse & deceiue in bargaining, we confirme them in idolatrye and schismes, and make them instruments of iniquitie. What is the reason that we haue so many recusant Papists in England, but onely this, the ill example of their fathers? What is the reason our Saboths be openly prophaned throughout this land? Ill example of the fathers: for whereas they shuld specially care that day of the Lord, to enlstruēt their families in the faith of Christ, they do that daye bring them forth to leade their dance in contempt both of Gods commandement and his Ministers. Happie are those that may say with *Dauid*, *Our fathers hoped in thee, they trusted in thee, they hoped in thee, and were not ashamed; they trusted in thee & were not confounded.* But we must pray with *Dauid*, *Remember not our old sinnes, but haue mercy upon vs and that soone, for we are come*

*Psal. 33. 4-5.*

*Psal. 79. 8-9.*

*come*

come to great miserie. For if God be not mercifull vnto vs, we shall all both the father and children come shortly and suddenly to eternall miserie.

Impunitie also causeth our sinnes to be exceeding great. I haue seene all things (saith the Preacher) in the daies of my vanity, there is a iust man that perisheth in his distresse, & there is a wicked man that continueth long in his malice: Iob speaking of these saith; They spende all their daies in welthinesse, & in a moment they goe downe to hell. David saith thus, And these are the wicked, yet prosper they alwaies, and encrease in riches. And a little after he saith; Surely thou hast set them in slippery places, O how suddenly do they perish, consume, & come to a fearful end? Augustine in his select sentences thus writeth, the fortie two sentence. There is nothing more miserable then the felicity of sinners, whereby a penal impunitie is nourished, and the euill will as an inward enemy is strengthened. Chrysostom on the first chapter of the Hebrues & his second Homily thus saith; But besides all other euils, riches haue also this mischief, that rich men sinning wickedly, are defended from punishments: & he that possesseth riches though he alwaies sin yet he is not restrained with any punishment, but al-

Impunitie  
maketh sinne  
exceeding  
great.  
Eccl. 7. 17.

Iob. 21. 23.

Psal. 33. 12.

Augustine.

Chrysostom.

waies he receiueth the wounds of sins without any remedies, and no man checketh him for it. And *Augustine* in a treatise, hee hath of the Martyrs saith; The men of this world are vnhappily happy, for they are for a time happy, and for euer miserable: but the Martyres are happily miserable, for they are miserable for a season, and happy for euer.

For that then the manifest and many sinnes of Englad are not punished, we haue no cause to reioyce in it, but rather to feare that the dilation of our punishment will be more greuous, for though he cometh with leaden heels, hee striketh with yron handes, recompensing the rarditie therof with the grauity. Being the we see the idolaters to sin manifestly, the blasphemers to sweare outragiously, the Saboths of the Lord to be prophaned notoriously, murthers to be pardoned, adulterers to be winckt at, robberies to be counted purchase, slanderings & railings to be accounted zeale, and couetousnes to be reckoned theft, & oppression wisdom: sith I say, al these sinnes are not only vnpunished which is lamentable: but also maintained, which is damnable; it cannot be, but that God which made all the world of nothing, will bring the wicked to nothing: & he



he that gouerneth in equitie, wil destroy them that worke iniquitie. He is by name almighty, therfore he shal consume away al the wicked like drosse. He is the Lord of hostes, therfore men, Angels, and deuils are at his cōmandement; he is the holy God of heauen, therefore he will destroy all the wicked from the earth: he is a king for euer, therefore all the wicked kingdom of the earth shalbe brought to desolatio. Foras the Preacher saith, *Because sentence against an euill worke is not speedely executed, therefore the heart of the children of men is fully set in them to doe euill.* Eccle. 8. 11.

Pontius in his 9. chapter of liberalitie, sheweth; that a certain rich womā, had but one only sonne, whom she brought vp so wantonly, that he became a theefe, and was brought to the gallows: and seeing his mother, hee desired to speake secretlye with her, and when she put forth her mouth to kisse him, hee Bit of her nostrilles and did spitte them on the ground (vsing these wordes) let this be an example for motherly education. Seneca the maister of Nero, which is saide to be a master of his vices, not because hee did prouoke him to euils, but because hee did not restraine him frō it, he is reported to be butcherly murdered of Nero his scholler. Hemingius on the second

An example  
for London-  
ners wiues,  
Foxius.

second epistle of *Iohn*, noteth that a fellow was accused of 7 murders. The iudge being greatly moued with the atrocitie of so heinous crimes, studied what worthe punishment might be inflicted on him. An Aduocat pleading for the transgressor, proued that the malefactor had committed but one murder, and the Iudge the other six: and being demanded how, he replied, that if the homicide had bene put to death at the first murder as hee deserved, then those six had not bene slaine. The pardon therefore of the iudge, was the cause that those other six were slaine. To this may be added the fearefull break-neck of *Eli*, who for not punishing his sons, drew a tragical punishment vpon both himselfe and his sons also. Let euery Prince therefore draw out his sword, and euery father exercise his rod, otherwise the scourge of Gods wrath, & the sword of vengeance will sodenly and seuerely fall vpon them; *for he that spareth the rod hateth the childe. Seeke not to be a iudge, least thou be not able to take away iniquitie.*

Encouragement in sin, is another thing that maketh sin exceeding great: do not our murderers and theeues, encourage one another to mischief, saying: *Come with vs, we will lay wait for*

Pro. 13. 24.  
Syr 7. 6.  
Encouragement in sin,  
maketh sin  
exceeding  
great.  
Pro. 1. 11.  
&c.

for bloud, and lye priuile for the innocent without a  
 cause, we will swallow them vp aloue like a grane  
 euen whole, as those that goe downe into the pit:  
 We shall finde all precious riches, and fill our houses  
 with spoile. Cast in thy lot among vs, we will all  
 haue one purse. Doe not our harlots encourage  
 men in wickednesse, saying as doth the har-  
 lot. Come let vs take our fill with loue untill the  
 morning, let vs take our pleasure in dalliance, for  
 mine husband is not at home, he is gone a iourney  
 far off. He hath taken with him a bagge of silver,  
 and will come home at the time appointed: and  
 stollen waters are sweete, and the bread that  
 is priuileye eaten hath a good taste. Doe not  
 our extortioners and vsurers animate one an  
 other in mischief: saying: Let vs oppresse  
 the poore that is righteous, let vs not spare the  
 widowe, nor reuerence the white haire of the a-  
 ged, that haue liued many yeares. Let our strength  
 be the law of vnrightheousnesse: for the thing that  
 is feeble is reprobated as vnprofitable. Doe not our  
 couetous cornmongers prouoke one another  
 to afflict the people of God, as did the wic-  
 ked in Amos time, saying: When will the new  
 moneth begin, that we may sell corne, and the  
 sabaoth that we may set forth wheat, and make the  
 Ephra small and the shekel great, and falsifie the  
 weights

Pro. 17. 13.  
 &c.

Pro. 9. 17.

Sap. 2. 10, 11.

Amos. 8. 5.

*weights by deceit: that we may buye the poore for siluer, and the needie for shooes, and sell the refuse of the wheate.*

If these thinges be among the people of England, as they were among the Iewes; or rather if England doth iustify Ierusalem, as Ierusalem iustified Sodome and Gomorrha: thenno doubt as God spared not the naturall oliue, so hee will not spare the wilde: for we blush not to commit idolatrye and blasphemie, to prophane our Sabaoth, to rebell, to murder, to go a whoring, to rob, to oppresse, to commit vsurie, to slander our brethren, or reuile our fathers. Very well saith *Tullie*: without shamefastnesse nothing is right, nothing is honest. But better saith *Bernard*, spirituall shamefastnesse is the glory of the conscience, the keeper of a good name, the honor of life, the seat of vertues, the praise of nature, and the badge of all honestie: but where this vertue wanteth, there is scorne and contempt of God.

Studie io doe  
mischiefe  
maketh sins  
exceeding  
great.  
Mich. 2. 1.

Study to do mischief is also another thing that maketh sinne haynous. *Wo vnto them that imagine iniquitie, & worke wickednesse vpon their beds, when the morning is light they practize it, because their head hath power. The soule of man*

man being made after the image of God,  
ought to haue God alwaies for his obiect.

So saith *Mary*: *My soule doth magnifie the* Luke .i. 46  
*Lord, and my spirite reioyceth in God my Saniour* 47.

For the soule is more excellent then all the  
creatures of the world, and all things are vile  
in respect of the soule. Golde being in dirt is  
defiled, but the soule is not defiled with the  
bodie of clay: Wine mingled with water is  
corrupted, but the soule ioyned with the bo-  
die, is pure.

The Starres and the Sunne are darkened  
with the cloudes, but the soule of man see-  
eth, though being hid in an obscure bodie:  
and therefore *David* setteth it downe most  
plainely, where hee saith: *My soule longeth* Psal. 84. 3  
*yea and fainteth for the courts of the Lord: for*  
*my heart and my fleshe reioyce in the living God.*

And *Augustine* most plainely saith: Thou Augustine.  
hast made vs O Lord, for thee therefore my  
heart is greatly vnquiet, if it do not rest onely  
in thee.

O soule (saith *Bernard*) made after the image  
of GOD, beautified with his likenes, re-  
deemed with Christes bloud, espoused to  
him in faith, endued with the holy ghost, de-  
puted among the Angels, capable of blessed-  
nes, & an heire of blisse, what hast thou to do  
with

Phil. 3. 20.

with the flesh? The habitation of the soule by affection is in heauen, as proueth *Paul*, *Our conuersation is in heauen.* It is a base thing therefore to take a cottage for a cittie; the worlde is a cottage, heauen is the cittie of Saintes. When then the soule of man desireth golde, hee can neuer haue all the gold of the worlde: when he desireth rule he can neuer haue the rule of all the world; when he hunteth for the praise of men, he cannot haue the praise of all the worlde: but that soule which possesseth Christ, possesseth all things. As God hath giuen vs Christ Iesu, so hath he giuen vs all thinges. Who will then studie for riches, which is vanitie; or for pleasure, which is hurtfull; or for sinne, which is damnable: and forsake God which is truth, Christ which is mercie, and the holy Ghost which is consolation.

Rom. 8. 32.

Finally, all earthly things be of a short continuance, the things in heauen (which are the obiekt of the soule) are eternall. All things in earth are greuous, for they are full of miseries; things in heauen are delightful. The studies of mortall things do not performe those thinges they promise: for as *Basil* noteth: Things past are vanished and past our senses; thinges present flie away before they be tasted;

sted; things to come sith they are not present afflict vs with their want. All worldly things are vnltable: for as *a floure they sprout vp, and fall againe, and neuer continue in one estate:* for we are whole and sicke, rich and poore. Lastly, they that gather riches, cannot tel to whom they shall leaue them. To set our delight therefore on short things and not in eternall; to set our studies on troublesome things, not in happie things; to set our affections on earthly things that content vs not, and leaue heavenly things that yeeld full contentation; to apply our mind to the instable thinges of this worlde, leauing the certaine treasures of heauen, is a sinne that argueth Gods displeasure, and procureth a speedie and fearefull destruction.

Iob. 14. 11

Perseuerance in sinne is another thing, that procureth the vengeance of God to fall ineuitable vpon vs. An hundred yeares was the arke in making, and in all that time the people repented not; therefore the flood came vpon them and drowned them. *Lot* preached to Sodome and Gomorrha, they repented not but vexed the spirit of *Lot*; therefore fire from heauen consumed them. To Ierusalem did God send his Prophets, wise men and Scribes, but the people did kill and crucifie them,

scourge

Perseuerance  
in sinne ma-  
keth sinne  
exceeding  
great.

2. Cor. 2. 6.

Rom. 2. 4.

Gal. 5. 13.

Cor. 11. 29.

2. Pet. 28.

Tit. 1. 15.

H  
h  
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2.

scourge & persecute them from citie to citie, therefore their house is made desolate. So to the people of Englad (I sorrow to write it) the Gospell is the *smell of death: the long suffering of God is abused to impenitencie*. Christian libertie is turned into wantonnesse: the supper of the Lord is receiued to our iudgement. Christ himselve is a stone to stumble at, and a rocke of offence. The conscience of men is defiled, therefore *nothing is clean to them*. Wherefore this exceeding great sinne of obstinacie is to be punished with an exceeding great plague.

It is a grieuous thing that a man professing himselve to forsake the deuill, the worlde and the flesh, should break this vow & couenant, which hee hath made with the holy God, the searcher of his heart & vaines, and the iudge of the quick & dead. But it is more grieuous when not only we haue contemned the maiesty of God, and proudly resisted his lawe, and defiled the image of God; but also haue giuen our selues to be followers of the deuill, and do serue him as a prince, & a God in all vnholines and vnrighteousnes for euer. But it is a most grieuous sin, that in the time of the Gospel we are obdurat in sinne. For this being the day of saluation & the time accepted, we turn it into the day of destruction and time of vengeance.

To



To stumble in the night it is dangerous, but to fall backward in the light of the Gospell is damnable. *Dania* sinned but in his youth, we in our youth are wantons, in our middle age proud, in our old age couetous: and the older we are, the more wicked we are. It is the nature of a man to sin, it is the nature of a Christian man to repent, but it is the nature of the deuill neuer to repent, saith *Augustine* it a treatise of the contrition of the heart.

For as much then as the sinfull generation of this realme of England will neuer repent, but stop their eares when God calleth them, sleeth from the Lord when he seeketh them, and shutteth vp their hearts when he knocketh to come into them; there must be either a generall repentance, as there was in Niniue, or else there will be a generall destruction as there was in Sodom, which was in this maner. In Gen. 19. 24. 25. *Then the Lord rained vpon Sodom & vpon Gomorrha brimston and fire from the Lord out of heauen, and ouerthrew those ciuities, and all the plaine, and all the inhabitantes of the cities, and that that grew vpon the earth.* Of this dreadfull desolation you shall reade in Deutronomium 26. 23. Esay 13. 14. Iere. 50. 40. Eze. 18. 49. Hof. 11. 8. Amos 4. 11. Luke 17. 29. and lude 7.

First,

First, he is noted who destroyed Sodome, the Lord: secondly how he did raine upon Sodome and Gomorrha brimstone and fire: thirdly, from whence, from the Lord from heauen. The Lord which made Sodome & Gomorrha a pleasant and frutfull vale, for the sinnes of the people brought it vnto vtter desolation *He did raine:* the end of raine is the fertilitie of the earth: the Sodomites turned the fertilitie of the earth into pride, fulnesse of bread, idlenesse, and vnnmercifulnes to the poore: and therefore when this wickednesse was to be pnnished, it was reuenged not with famin, pelltilece or sword, but as the wicked had peruerterd themselues, so the Lord peruerterd the raine, not to the nourishment of the earth, but to the sterilitie of it; and gaue them for dew, brimstone, and for water, fire. *Strabo* in his booke seemeth to giue some naturall causes of this destruction: But *Moses* sheweth it came from the Lord, who is able and willing to punishe strange sinnes with strange plagues.

Further we are here to learne in that it did raine, that abundance of fire fell from heauen: so great is the treasure in heauen of those thinges whereby vengeance is to be taken on the reprobate on the earth *Deut. 32. 34. 35. 72* not this laid in store with me, and sealed vp among my

Exek. 16.

Deut. 32. 34.  
35.

my treasures, vengeance and recompence are mine,  
 Moreouer where he saith, he ouerthrewe the  
 cities and all the plaine, and all the greene  
 things of the earth; we are to remember there  
 are two sorts of destructions: the one, where-  
 by cities are so ouerthrowne, that after peace  
 made they may bee reedified againe. These  
 kindes of subuersions haue but a temporall  
 scourge to chastise the wicked. The other,  
 whereby in a perpetuall destruction both the  
 inhabitants, and cities, and fieldes are vireco-  
 uerably destroyed. So was Sodome and Go-  
 morrha destroyed withall their inhabitants,  
 and in all the plaine, with trees, herbes and  
 plants: & the monuments of this destruction  
 remaine to be seene at this day, the shadowes  
 of cities, the rockes exult, the earth full of  
 ashes, heapes of salt, a filthie smell, a dreadfull  
 sight, and a filthie lake.

2. Sortes of  
 destruction;

Here let euery good man thinke, that if the  
 Sodomites prouoked so great wrath against  
 them which were guided but only by the law  
 of nature, how much more detestablye doe  
 they offend, which haue receiued the light of  
 the Gospel, & yet commit the sins of Sodome?

And thus  
 the  
 destruction  
 of  
 Sodome  
 and  
 Gomorrah  
 is  
 a  
 warning  
 to  
 the  
 church  
 of  
 England.

A note for  
 England,

Matth. 10. 14. 15. And who soeuer shall not re- Mat. 10. 14  
 ceiue you nor beare your words, when you departe, 15.

out of that house or that citie, shake off the dust of your feete. Truly I say vnto you, it shall be easier for them of the land of Sodomie and Gomorrha in the day of iudgement, then for that citie.

5 God doth not only say that the contemners of the Gospell shall be grieuouſly punished, but he saith, it shall be more easie for the Sodomites, and more grieuous to the contemners of his word.

Right instructions to be learned out of the subversion of Sodomie and Gomorrha.

In this subuersion are these thinges to be committed to memorie. First, it is an easie thing with God to punish the wicked, and euen as easie as to send downe raine from aboue.

Secondly, many waies hath God to subuert the wicked: the olde worlde he drowned with water, the AEgyptians had diuers plagues, their waters were turned into bloud, the frogs crept into the kings chamber, they were punished with gnats, flies, pestilence, biles, haile, locusts, darknesse, and the sudden death of the first borne of AEgypt. The murderers in the booke of Numbers, some were swallowed vp into the earth, some were consumed with fire from heauen, and the tempters were all destroyed in the wildernes with fierie serpents.

The

The third thing memorable is this, that the iudgement of God commeth suddenly: for when they were eating & drinking, building and planting, suddenly came fire from heauen and consumed them. So Paul saith it shall be in these later daies: *For when they shall say peace and safetie, then shall come vpon them sudden destruction, as a trauell vpon a woman with child, and they shall not escape.* 1. Thes. 5. 3.

Fourthly, the wicked shal not escape when the iudgement of God commeth on them. *Therefore the slight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his soule. And hee that flieth of them shall not flie away, and hee that escapeth of them shall not be deliuered.* Amos 2. 14. Amos 9. 1.

Fiftly, sinnes do shorten our liues, for the most part of the Sodomites were no doubt in their youth, when the fire fell on them. *And thou O God shalt bring them downe into the pitte of corruption, the bloudie and deceitfull men shall not line halfe their dayes.* Psal. 55. 23.

Sixtly, sinnes being continued, do alwaies bring newe plagues. The olde worlde was drowned with water, but Sodome was destroyed with fire: therefore it ought not to be incredible, that all the worlde shall be burned

with fire. The heauen of heauens is the Lords, but the earth hee hath giuen to the sonnes of men; so he gaue a fruitful plaine to the Sodomites, but when they abused it, hee rayned downe fire & brimstone as plentifull as raine. So because in these last times wee abuse the creatures in riot and excesse, God no doubt will according to his word cōsume the whole world with fire.

Seuenthly, they that liue wickedly shal dye miserable. The Sodomits liued in pride, therefore they came to shame, they were vnmercifull to the poore, therefore they had iudgement without mercie.

Lastly, God will reuenge all iniuries done, especially those that are committed against his ministers. For hee saith, *Hee that toucheth you, toucheth the apple of mine eye.* And Psal. 105. 15. *Touch not mine appointed, and do my Prophets no harme.* *Cham* for mocking the minister of God, *Noah* was cursed in himselfe, in his children, in earth, in heauen, of God and of men: so the viperous brood of *Cham*, which scorne the reuerend fathers of the Church, shal be accursed for euer. The vnclean Sodomites were burned to ashes, and condemned because they yeked the righteous soule of *Lot*: so our murderers

murders shal taste of the like fearful iudgemēt,  
 and also the whole land, for soothing them in  
 their Ismaeleticall scorning, if speedilye and  
 heartily they do not repent, which God giue  
 them and vs also grace to doe, that we being  
 deliuered from the dreadfull wrath of God,  
 which hangeth ouer our heads for our many  
 manifest and exceeding great sins, may from  
 one generation to another liue to praise the  
 Lord all the daies of our life. *The Lord blesse* Num. 6. 24  
*and keepe this Realme. The Lord make his face to* 25.  
*shine vpon vs, and be mercifull vnto vs, the Lord*  
*lift up his countenance vpon vs, and giue vs his*  
*peace, for his sonnes sake Christ Iesu. To*  
 whom with the holy spirit be  
 all honor and glory, for  
 euer and euer,  
 Amen.

FINIS.